DESTINY

The Magazine of National Life



American Airlines Illustration

WASHINGTON: THE CAPITOL

A Declaration of Dependence is on the Agenda

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THE MAYFLOWER, 1620

Sail On, O Ship of State!

WHERE lives the true American whose heart fails to beat in unison with the desire as phrased so feelingly in Longfellow's famous "Sail On" poem? From early years in school it is one of the American's desires which is as natural as breathing.

Yet, the course of our Ship of State too frequently has received almost as little thought as breathing. It is, as a rule, taken for granted that our nation will sail on: and the tasks of manning it, decisions for steering it, even the loyalty and devotion it deserves — these, alas, are all too often not much in the thoughts of most.

Until there comes an awakening time of stress, of risk, of imminent danger. Like the present! Only this time, it is the most critical of all; more so than ever before in our history, or than ever will be in our future history.

A "knowing" remark, you say? Well, yes, it is. But it is not written without foundation for the statement, and the foundation is the *only* authoritative source for making such a statement — the prophecies of the Holy Bible.

Prophecy is the pattern of History. We have come to know that our nation was prophesied long before it existed, and that the prophecies are there in the inspired-of-God words of our Book; and we also know that just as the Bible is the Book of the American people, so are we of America the people of the Book. It was *Israel* who came westward. It was Israel who settled this once-desolate heritage which we so proudly call our nation today. It was Israel in that little storm-tossed ship which finally anchored in the easy swells of a calmer sea near the coast of what is now Massachusetts. And there, there in the *Mayflower* — let us never forget that it was there in that Ship that a little Christian Church had crossed the Atlantic to found the thirteen thirteenths which later became this destined Union we fight for today to preserve. And it was Israel who, there in the stuffy cabin of the Mayflower, formed our first American National Structure. Oh, you know the history. *Ye Compacte.* Let us read it again and then carefully, searchingly, thoughtfully and prayerfully look back toward our founding forefathers: then let us look further back, 'way back to our centuries-earlier forefathers at Mount Sinai — when the Kingdom Nation was first formed — and then let us look to their God, and to ours! The Same! Let us look back so that we may know our past and understand our present, so that we may *then* look forward with intelligent anticipation and the blessing of Divine assurance.

Let us, people of America, look to our God. Let us allow *Him* to be the Compass as we strive to safely navigate the storm and shoals and rocks and dangers which we today must navigate ere we can sail *through* the storm and, at the voyage's end, anchor in the quiet harbor. For it is only by THAT course that we can preserve our great Republic and make it even greater.

This time we *shall*. The "if" clauses in God's contract with us, His people Israel, have at last expired. It is now "I will, and you shall": thus the Lord speaks in our destiny today. Americans everywhere, let us permit the past to instruct. Let us know our origin, history, and destiny. We *can* know, if we will: it is there in that same old Book of our nation's founding forefathers; and with *that* kind of a record of our past, present and future available, it becomes our business to know it.

As we fight, let us also consider. Let us recall that our Clipper captains of yore had brass knuckles handy, to prevent mutiny and protect against piracy; but let us remember that in the other corner of their heavy iron sea chests they always had their *Bibles!*

We will, in course, ultimately be victorious. But this time we shall be so *only* through the direct intervention of God. That is the order of things now: "I will yet be enquired of by the House of Israel to do it for them" and that is a *today* prophecy; thus the national compass must yet be set in accordance. A Bible-founded spiritual awakening and understanding and *doing* on the part of the Nation is demanded by our Creator for our National good. There is no other substitute that will serve, and this shall yet be the requisite to the war's successful ending for us and the coming of universal peace for all! Let us, therefore, humbly and fully realize these greatest of all truths as we read again and find ourselves in such a complete, heart-felt harmony with the desire of the American poet who wrote:

Sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.

FOREWORD

Your attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world.

Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your attention.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is non-sectarian — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them, for Is-ra-el means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing but pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the fuller entry of the rule of God amongst men.

Among our subscribers are men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is now becoming increasingly known. Our considered conviction is that this information is of pressing importance. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

DESTINY

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Editor: HOWARD B. RAND

Managing Editor: C. S. WARNER

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VIEWING THE MARCH OF HISTORY

SEIZING CONTROL

OVER a recent radio news broadcast came the startling statement that the Department of Justice at Washington is seeking legislation from Congress to enable them to take into "protective custody" *any citizen* of the United States. The Department states that this measure is necessary in order to intern Japanese on the Pacific coast who are citizens of this country.

Such a proposal is un-American. While we want everything done that it is possible to do to prevent citizens friendly with our enemies from assisting the foe, there is such a thing as giving those in authority too much power: the use of which might become a danger beyond words to express it. Especially is this so when there are men who would use the national emergency to destroy freedom of expression and individual liberty.

Ways and means can be found for handling treasonable acts of American citizens, whether such acts be committed by the Japanese on the Pacific coast or by the saboteurs in our industrial centers, without violating our constitutional rights. Why should every citizen of the United States be placed at the mercy of those who are now in control or might come into control of the Department of Justice?

Laws have been proposed in the past in the name of national defense, the purpose of which were to take from American citizens certain inalienable rights granted to them under the Constitution. One of those moves of the past was in the proposal to disarm all citizens. The framers of our Constitution knew that a disarmed citizenry would be subject to tyrannical rule and therefore wrote into the Constitution, under Article II of the Amendments, the following: "A well regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed." The term militia defines all citizens capable of bearing arms and was not circumscribed in its meaning as it is today.

Now, evidently, according to the nationally famed radio commentator's words, there has come from the Department of Justice the proposal of a law which would place in their hands power such as is vested in the Russian OGPU and in the German Gestapo. In fact, they are starting along the same road that was followed by the Russian and German secret service group. Under such a law, no citizen of the United States who may have offended those controlling the Department of Justice would be safe from seizure. If Congress is foolish enough to pass such a vicious law, the members of that body may not long themselves be free from its operation as is evidenced in the history of political leaders under the operation of the OGPU and Gestapo. Certainly in the passing of such a law we would have embarked upon a course which would belie our sincerity in protesting the acts of the German Gestapo whose methods we would thus be emulating.

In asking for such legislation the Department of Justice, whose duty it is to enforce the Constitution and our laws, is asking Congress to violate the Constitution. By so doing it would bring into jeopardy the freedom and security of a man in his person and possessions *without* the due process of law *guaranteed under our Constitution.*

Law will not enforce itself, nor will our Constitution continue to give protection to a people who are indifferent to the keeping of its requirements! If the freedom which has been ours is ever lost it will be through the carelessness of our people and a Congress which has not been alert to the dangers of the type of legislation as is now proposed.

From time to time DESTINY has pointed out moves that have been made in governmental quarters that could have an ulterior motive not apparent to the average citizen. The present proposal on the part of the Department of Justice is just another move which, if successful, would give complete control over citizens of the United States, in their personal security and liberty, into the hands of a United States Gestapo. Let us not forget that the Department of Justice is human and those controlling it might use such power to destroy or to intimidate any opposition just as surely as the dictators are using such power for that purpose in Europe today.

Our desire is that everything possible be done to defeat the enemy both within and without, but let us not grant powers to men which might enable certain enemies within to destroy patriotic men and women and which could be used by them to silence those who should speak out when our government and its officials, whom we have placed in office, are negligent in their duties.

Let America beware. The above proposal of the Department of Justice if enacted into law could so control our people in all walks of life that no opposition would be left to prevent a few from taking over our government and oppressing the citizens of this great country.

We must unite to defeat our foes but only disunity can result when some undertake to use a state of national emergency for the purpose of gaining for themselves greater power than that exercised even by the dictators. The suspicion of an ulterior motive in this proposal suggests clever use being made of the Japanese situation for the purpose of

gaining control over every American citizen. Let us refrain from using here in free America the identical methods against which we are waging war.

POWERLESSNESS OF MONEY

BILLIONS of dollars are being appropriated by Congress with the expectation that this money will materially contribute to the winning of the war. The impression is going out that through money and more money appropriated and used by our government victory can be ours. Of one thing we can be sure and that is that before this present conflict has terminated it will become apparent to all that money in itself is powerless to accomplish anything.

Multitudes of people assume that the mere possession of money would give them power to do as they pleased and secure the things they desire to possess. But money is merely metal or paper bearing the stamp of a government making it legal tender to be used to pay for the labor and services of others and to be used in the exchange of goods. Now unless there is available labor, services or goods that men are willing to exchange for money the possession of all the financial wealth of the world, represented in silver and gold and promissory notes, would be of little actual value. A good illustration is that of a man shipwrecked upon an island with millions of gold in his possession which he managed to salvage from the wreckage. He would find, under these conditions, this gold of less value to him than a few cans of preserved food. If money cannot be exchanged for labor or material, then money becomes valueless, for real wealth is not money — but possessions! The true wealth of a nation is represented in the material produced by the labor of its people.

Production depends upon men with ability to produce who are under leaders possessing sufficient wisdom to coördinate and direct their activities and provide the means and material for the laborer to use. While money can buy such services and goods when they are available, yet, when non-existent, the possession of unlimited financial resources will not supply this deficiency.

America is a rich and wealthy country. Her resources are great and she can excel all nations in mass production. There is almost no limit to our resourcefulness when under proper management. But unless the right men are in the right places, all this potential power cannot be successfully tapped by merely instigating an orgy of appropriating and spending money.

Washington can make billions of dollars available through legislative enactment and through executive order the entire wealth of the nation may be confiscated and still we may find ourselves far from accomplishment. This would be so unless men of executive ability and skilled laborers are in the places where their knowledge will count most in producing the present needs of our nation. On the other hand, smaller expenditures of money can accomplish miracles when the proper men are in the proper places and can control and direct the needed material and activities.

Money is needed and for this reason our government is making large appropriations. But the enlistment of skilled laborers and of executives is even more essential so that men of knowledge may be given authority to direct the mobilization of our vast resources for victory. After having done all this, we will still be far short of the goal unless a Divine wisdom, the gift of God, overshadows the men to whom authority has thus been given. This means that we must have at the head of our nation, and directing its affairs in these critical days, God-fearing men whom He can bless in all their undertakings.

Let us remember always: Money produces *nothing*. Rightly used, it can bring workman and material together, and then distribute the product; but production and distribution itself is the result of the activity of skilled men trained in management and labor, and capable of operating all the tools and machinery of modern industry and the elements of distribution.

If we enthrone money in place of God, relying upon our wealth and financial resources instead of upon the Lord, a rude awakening is in store for us. For, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Ps. 127: 1.)

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PREPARE WAR

NEVER in the history of the world have nations been so united in singleness of purpose as they are thus united today. That unity of purpose is in preparing war and as they do so they are complying with a proclamation issued nearly three thousand years ago by the prophet Joel. He proclaimed a message unto all nations to "Prepare war." The Hebrew word translated *prepare* is *gadesh* and means *to set apart, to consecrate*. Thus Joel prophesies of a time to come when in singleness of purpose the nations consecrate *their all* for war, laying their wealth and possessions upon the altar of Mars.

"Wake up the mighty men," is the burden of Joel's message as all the men of war draw near. He then calls for all the national wealth to be consecrated to the task of destruction. "Beat your plowshares into swords, and your pruninghooks into spears." In fulfillment of this prophecy we are stopping the manufacturing of implements of peace and many that have been made are being scrapped and turned into engines of destruction. Even metals formerly used in peaceful pursuits are being gathered in, to enlarge the volume of material and increase the ordnances of war.

This is the day of which the prophet spoke and *we are the generation* witnessing the turning of all sorts of peaceful instruments into weapons of war. Of this day Joel said, as a result of this program of arming, "Let the weak say, I am strong." One need but recall the boasting of dictators and now of Japan to recognize the fulfillment of this prophecy as the weak boast of their strength because of the multiplicity of weapons which they have fashioned for themselves.

All this, according to Joel, is but preliminary to the world-shaking events as he calls, "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about." Here we have pictured the completing of alliances, bringing unity of action against God's people. The prophet goes on to show, as a result of this gigantic confederacy, that the Lord will enter the controversy: causing His Mighty Ones to come down as the heathen awaken and move to wrestle world dominion from Israel (the Anglo-Saxon peoples).

It is the day of destruction, according to Joel: even the Great and Terrible Day of the Lord! Every single mark of identification demonstrates that we are the generation to witness the events of that day as we now experience the first phases of the preparation for that conflict as the nations turn from the pursuits of peace to sanctify war.

Unfortunately, our nation is asleep to the significance of the events now transpiring and the meaning of these events in relation to the immediate future. But an age is closing and the next few years will see the passing of much that has made the world as we have known it. It has been a world full of greed, selfishness and war in which men have failed to eliminate poverty, distress and suffering. The present struggle of nations is to end in the ending of the old order, with the defeat of evil aggression: and the awakening of the Anglo-Saxon peoples to their God-given task of functioning as His Kingdom in a new order of the ages.

ARMING THE HEATHEN

It is useless to lock the door after the horse has been stolen but a review of past mistakes should at least bring lessons that will prevent those blunders being repeated again. We have been arming the heathen and now that the heathen are raging are condemning their vicious aggression against us. This aggression should be condemned, but we are responsible in a large degree for making possible that aggression.

Shipments of scrap iron and steel to Japan reached a peak of 2,035,000 tons in 1939 and while it dropped later, due to required export licenses, yet we should have known the use, and did know, to which Japan was putting this metal. Much that has been shipped as scrap to them is now coming back to us in a form that deals death and destruction.

We are also sending arms and equipment to China, a nation that is far from Christian. The accounts filtering through indicate that much of this material is failing to reach its destination due to conditions on the Burma Road as the result of graft and inefficiency. All this should awaken America to the difficulties of trying to assist those who see in our assistance only an opportunity to enrich themselves.

As a nation we must come to the realization, and act upon that realization, that unless the principles of Christianity precede the giving of scientific information and mechanical developments only disaster can result by arming the heathen. It is as senseless to give a heathen nation scientific assistance with the information regarding the ways and the means of developing all the discoveries of modern science and expect peace as it would be to give a three-year-old a loaded gun and expect freedom from trouble.

Our nation is guilty of preparing the heathen for the holocaust that is now engulfing the world. The knowledge and information that should only be accessible to those who are schooled and disciplined in the principles of righteous administration have been promiscuously distributed to nations whom we know are far from righteous.

It is really as senseless for us to blame such nations for their aggression as it would be to blame a savage African Tribe, if armed by civilization, for using their newly acquired armament for tribal supremacy. Christian civilization, so-called, has no one but itself to blame for arming the heathen and now a fearful price is to be exacted for our stupidity and financial greed in selling information and material that should have been kept from the ungodly as we should keep arms from the criminal.

We have by our past acts been the contributing factor in arousing the predatory nations and these nations who have not accepted the principles of Divine justice are on the rampage.

What about Germany, Russia and Italy? Again it is Christianity's failure; for the destructive criticism that emanated from Germany half a century ago was the original fifth column, designed to penetrate the ranks of the followers of our Lord and discredit the Bible.

Protestant Christian leaders, instead of meeting and answering that attack by proving the Bible to be all that it claims, the Word of God written, succumbed before the onslaught and surrendered the gains of centuries and their faith to a faithless scholarship. Because this was so, today thousands of men before reaching the pulpits of the Protestant Church have had their belief in the Bible questioned and their faith destroyed by the very schools that should have guarded it by teaching the accuracy of Scripture.

This has resulted in the development of a nominal Christian following lacking in the dynamic faith of our fathers. It cannot be otherwise: for once men begin to doubt the authenticity and truth of all Scripture, the germ of disbelief and indifference begins to grow and when it comes to maturity there is lacking that deep-seated conviction born of implicit faith in God.

We are now witnessing materialistic nations bereaved of spiritual power, turned against God, moving to destroy themselves while arming the heathen who know not God and together, bent on conquest, they undertake to realize the fulfillment of the dream of tyrants who in the past desired world supremacy.

Having sown the wind we are now about to reap the whirlwind: the cyclonic effect of which will soon reach its peak, at which time the realization will dawn upon our nation that victory over such forces will not be won through armament alone but in a whole-hearted turning to God. Joel, the prophet, indicates that it will come to pass that the temporarily victorious enemies of Israel are on the march and will bring His people to the realization that only in God's intervention can heathen domination over us be prevented. This is clearly set forth in the prayer that Joel prophesies will yet be prayed in that day. That prayer is: "O Lord give not thine heritage to reproach, that the heathen should rule over them". (Joel 2: 17.)

Dark and troublous days are ahead and God is waiting until we come to Him; for deliverance can only come when we turn unto Him with all our hearts. We must work and pray to the end that our nation awakens from its lethargy and secures the protection that can only be ours when God goes forth and fights as He fought in the day of battle.

CENSORSHIP

Censorship of the news in order to prevent helpful information from reaching the enemy is to be expected. In fact, if our government was not alert to this

need it would come under condemnation and become justly censured by the people. Properly carried out, censorship is essential to the successful prosecution of the war.

Free nations submitting to censorship face certain difficulties because of the personal factor involved. Unless proper safeguards are taken, there will be a tendency to suppress information regarding governmental activities which should not be withheld from the people. Wrongly used, censorship can defeat the very purpose for which it is established.

Information regarding governmental shortcomings should not be subject to censorship. Negligence on the part of officialdom and mistakes made by our leaders in the prosecution of the war must always be subjected to public opinion that wrongs may be righted as a result of public pressure. Only thus can a free people retain their freedom and rectify mistakes as they vigorously prosecute the war to a successful conclusion.

A government by inquisition is destructive of the morale of a nation and it would be far better to chance occasional information reaching the enemy than that our people be kept in darkness regarding the acts of their leaders. We can bear bad news along with the good, in fact to know that the truth is being told to us will strengthen our people with a determination to go forward until final victory has been achieved. But suppression of the truth and withholding information from our people tends to discontent and indifference and will hamper the successful conduct of the war.

SINKING TANKERS

Last July Destiny called attention to the need of constructing oil pipe lines to New England. We said, "A democracy, though it be within its power to remedy conditions before they become acute, waits until the need arises and the shortage has occurred and then talks about it."

It was then shown that the possible coming oil shortage was a matter of government knowledge many months previous to the actual shortage itself. The remedy was at hand to which we pointed when we wrote, "That remedy is in the construction of pipe lines to New England. We understand that this could have been accomplished in a matter of six months. . . . We wonder if Washington will still be talking about it and Secretary Ickes be announcing further restrictions and issuing curtailment orders and regulations detrimental to a great industrial center six months from now, when at that time we ought to be celebrating the completion of the pipe lines that would amply supply all our requirements."

Attention was then called to the splendid opportunity that Washington had in proving our government to be foresighted and at least as efficient as the dictators. We said, "The call for action is *now* — not six months from now! Will leaders at Washington arise to the occasion or will they give another demonstration of the inability of our present type of government to quickly meet and solve serious problems?"

The answer is obvious and now that the enemy is sinking tankers the oil shortage will no doubt become very acute. Our government has known for months that oil tankers would be subject to submarine attack and the inevitable has happened and still no new oil pipe lines have been constructed to take care of the needs of New England.

IN A NUTSHELL

Winston Churchill, in his address before the Congress on December 26, stated in almost telegrammatic language what we term the Anglo-Saxon-Israel Truth when he said: "If you will allow me to use other language, I will say he must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below, for which we have the honor to be the faithful servant.

"It is not given to us to peer into the mysteries of the future: Yet, in the days to come, the British and American peoples will, for their own safety and for the good of all, walk together in majesty, in justice and in peace."

Thus the Prime Minister stated the fact of the Anglo-Saxon-Israel Race being called to service. For the United States and Great Britain will yet carry His name Is-ra-el to God's honor and glory, for the good of all. Such is the story of the Bible, and the subject of the Magazine Destiny.

DAYS OF PRAYER

Sunday, January 1st, was set aside by President Roosevelt as a day of prayer. Upon that first day of this New Year, a year destined to be fraught with disastrous consequences because of our refusal to comply with the conditions which will bring Divine protection upon our national undertakings, we as a nation rendered "lip service" unto God. This is borne out by the fact that the newspapers reported more than the usual celebrations as the old year ended and the new year began.

It is one thing to call for a day of prayer and quite another thing to comply with the conditions which will bring answer to prayer. The Bible gives instruction as to how we can secure such an answer, but in our setting aside a day for prayer that instruction is completely ignored. For those who would secure God's blessings without heeding His instruction the Psalmist says, "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and casteth my words behind thee."

Until our nation keeps the Sabbath holy, restores the administration of His laws, removes the filthy and obscene literature published for the purpose of corrupting the morals of our youth, turns from paganly drunken revelries and riotous living and gives heed to His Word and its instruction that they may comply with the requirements of National righteousness and our leaders deal honestly with the people and the people support righteous leaders: until we do these things it is *presumptuous* on the part of our leaders and this people to call for a day of prayer and expect deliverance from trouble.

We cannot continue in our refusal to comply with the conditions the Psalmist states as essential for bringing answer to prayer and expect calling a day of prayer to be anything else than an empty gesture of assumed piety. The Psalmist states, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee and thou shalt glorify me." (Ps. 50: 14–15.)

Here is a challenge! A day of prayer will become effective *only when* the conditions are complied with by *our nation*. We face internal disruption and national calamities because our leaders and people are dealing dishonestly one with the other and together are refusing to heed the national call to righteousness: which is requisite to securing answer to national prayers for deliverance.

Declaration of Dependence

By CLARENCE H. BOOTH

CURRENT OPINION on the outcome of present world conditions and the probable post-war prospects expressed by war correspondents, commentators and national leaders are likely as far removed from actualities — as they will finally develop — as were the hopes expressed 20 years ago for the outworkings of the Treaty of Versailles and the League of Nations.

The mere fact that a statement was written yesterday and appears in your newspaper today does not classify it either as "news" or authentic information. There were many things spoken and written thousands of years ago which are more accurate in regard to *present happenings* and *tomorrow's prospects* than the latest pronunciamentos from Washington, London, Berlin or Moscow.

Numerous opinions are being offered as to how nations and peoples will be governed after the existing catastrophe has spent itself: *1*) Hitler thinks it will be world domination by himself or some other Tyrant like him, but right thinking people know this cannot be. *2*) Some believe the nebulous ideals of Democracy are the sine qua non to bring order out of the chaos which will obtain at the war's end. *3*) Many, however, agree that civilization is now in a transition so great that no one has the wisdom to conceive the magnitude of national economic and social adjustments then to come.

Recently Henry Ford was quoted as saying, "From this war must emerge a federation of the world, a great Democracy in which all peoples might live in peace and prosperity." He further said, "The last prophecy along this line was made just 100 years ago by Tennyson. His 'Locksley Hall' was a marvelous forecast of things to come." Mr. Ford, with his usual "naïve," has come nearer to the truth set forth in Scripture as to God Almighty's revealed plan than most other expressions being made in the public press. He, with evident thought, remarked that Tennyson's was "the last prophecy made along this line," although he did not suggest when the first and other subsequent ones were made.

About the close of last year the Rev. Harry Emerson Fosdick was quoted as saying, "The world faces collective suicide unless it becomes one family." He also stated: "It is God's desire that man develop a federated world that will outlaw war and create a human family decent for future generations to be born into."

Now the greatest exponent of World Federation in recorded history was Jesus Christ. He spent practically all of His active ministry in telling of its coming and explaining in detail its makeup, designating it as the Kingdom of God. This Kingdom of God is an organization. It will function on earth! Its citizens will be regenerated men and women. Jesus Christ Himself will return to earth and assume the responsibility of rule and administration. And so WORLD FEDERATION helps us to begin to understand the *practical working out* of the coming Kingdom! It explains what Jesus meant in His Revelation to John when, looking forward through the centuries, He visualized the time when "the Kingdoms of this world have become the Kingdoms of our Lord and of His Christ."

Traditional Theology is largely responsible for planting in the minds of millions the thought that the Kingdom of God is the realm of the Organized Church and that its full fruition will be reached only after death — "in the next world" — inferring, usually, an "airplant" somewhere else than on earth. Based on the teachings of Jesus Christ *this is a fallacy* — with no Scripture to justify it!

WORLD FEDERATION has been the objective of man under God's direction for thousands of years. It was first promised to Abraham, confirmed to his son, Isaac, and then to Jacob. So definite was it made to Jacob that he was given the name of Israel (Ruling with God) to indicate cooperation of the Almighty with him *and his descendants forever*, until at last the Federation would become a functioning organization and embrace all nations. It is interesting to note the changing language in succeeding centuries — beginning with the Patriarch — continuing through the Prophets, Kings and Poets as each tell through their Divinely-inspired prophetic vision of the goal set before man by his Maker. The climax is seen in our generation; and increasingly, now, men are visualizing the world to emerge from this greatest furnace of affliction ever known into a new day of love toward God and neighbor. Harmony, good will, ideal economic conditions — these will usher in the Federation or, in Biblical language, the *Kingdom of God on earth!*

What is the fundamental and *essential* basis of WORLD FEDERATION? It is that all its citizens realize their dependence on a power outside themselves, available only through spiritual contact with Jesus Christ! This will not be a sentimental figment of the imagination, acquired through superficial recitation of creeds; but a vitalizing, energizing, actuating force in the lives of all. This dependence has been and will again be expressed in terms *more profoundly meaningful than the Declaration of Independence upon which our Nation was founded!*

The Man of Galilee gave striking and simple illustrations of the nature and workings of this Federation or Kingdom. Their very simplicity has led some to consider them impractical, but they were dependable and meaningful. If His illustrations are analyzed, we see that all prospective citizens of His Kingdom are likened to "good seed," although He recognized the fact that "bad seed" would grow alongside the good; but that when the time came for the harvest, when the time came *for the Federation to fully function*, the product of the "bad seed" would be utterly destroyed.

In one of His parabolic climaxes He likened the Kingdom to a merchantman seeking goodly pearls, finding one of such great value that he sold all the others in order to secure the one.

The pearl being the *Kingdom*, we thus see the development and approaching goal of God's great eternal purpose!

The greatest merchant Nations on earth — the United States of America and the British Commonwealth of Nations — will yet give up their outmoded social and economic practices, all of them, in order to become part of the ideal Kingdom or Federation which is *about to be established.*

Independence is often esteemed as a cardinal virtue, while dependency is considered a weakness! The very thought

of dependence creates a feeling of repulsion. Dependence, however, is an essential and commonplace fact in life and affects equally the occupant of the White House and the humble citizen in his cottage. The child is dependent upon his parents. The parent is dependent upon the social and economic environment in which he finds himself. All of us are dependent upon production of the soil, which in turn depends upon sunshine and rain to bring forth seedtime and harvest.

In our complex civilization we have municipal and state groups or governments which relate themselves to — *and are dependent upon* — our national government for guidance and for protection from forces within and from forces without. And now — nations, great and small, are learning through the horrors of war that their very existence is dependent upon cooperative association with others in order to survive.

It thus is evident that all life has a dependency upon right relationships with other individuals or groups; in fact, all creation — animate and inanimate — is dependent upon and subject to immutable, unchanging and unchangeable laws brought into existence by the Creator. The basic truth, so well expressed by the Apostle Paul, must be apparent to thinking people today, "None of us liveth unto himself."

We usually consider our Nation as being founded upon independence because the founding fathers began their national existence with that famous document, the Declaration of Independence. With every respect for this great instrument, I believe it could more properly have been named a Declaration of Separation — separation from the mother country and an unrighteous King. Why! in its very beginning it recognizes dependency upon the laws of God, and then it ends with a firm reliance upon the protection of Divine Providence!

Dependence was first enunciated as a prerequisite to ideal social and national existence when Israel was formed into a nation at Mt. Sinai. At that time, and there at Sinai, the *only code of laws ever given by God to man* —embodying commandments, statutes, and judgments — was made a matter of record for the guidance and government of the newly formed nation and their descendants *for all future time!* They were told by Moses that obedience to these laws would bring national and personal security, with peace and prosperity as a natural consequence. Further, they were told that disobedience and neglect would result in *just the opposite*. Our forefathers, realizing the bountiful provisions made for them in this marvelous constitution, unanimously took upon themselves an oath of obedience by subscribing to a Declaration of *Dependence*, and in this declaration they said: "All that the Lord hath spoken *we will do*." It is through neglect of this oath on their part and their descendants down to the present time that we are witnessing a war-torn world and the cumulative effect of the penalties they were told would ensue.

For the first time in world history practically *all* men and nations are now engaged in what has been designated as "Total War" which potentially threatens "collective suicide." As Doctor Fosdick expressed it, "The world faces collective suicide which will destroy all mankind." And it would do that, except that we are soon to discover *what must be depended upon* to stop the holocaust.

Our vast resources of mineral wealth, our boundless expanse of forest and field — together with almost limitless manpower and electrical energy, directed by scientists and trained engineers — are being considered a strong enough arm upon which to depend to withstand whatever combination of enemy powers array themselves against us. These resources may at times serve to stop the enemy, but will never secure victorious Peace. Peace between peoples and nations will only come as a *by-product of righteousness* and only through *obedience to the laws of God* for it is "not by might or by power, but by My Spirit, saith the Lord" that the final victory will be won!

Modern Israel, the Anglo-Saxon and Celtic Nations, must be definitely on God's side before this last and greatest war of the Ages is terminated. In order to take their foreordained place the Israel Nations must first subscribe to the same Declaration of Dependence as their progenitors, the difference being that this time it will be literally obeyed. They will *then* have available *for their deliverance* all the promised power and help of the Infinite.

Are we not taking too much for granted in thinking that as a nation God is already on our side in the present conflict or that we are on His side? When our forefathers were living in obedience to God, then God was with them and they always won their battles. Their enemies fled before them! This experience will be repeated *whenever Anglo-Saxondom is ready!*

In the meantime *and until* this Declaration becomes a fact, all the prayers from millions of sincere suppliants will be of no avail so far as *national* deliverance is concerned. The divine pharmacopoeia gave to Solomon the formula which must be followed: "If My people which are called by My name (ISRAEL — "*Ruling with God*") will humble themselves and pray, and seek My face, and turn from their wicked ways; then will I hear from Heaven and will forgive their sins and will heal their land." No halfway measure will meet these Divine requirements.

The present great war, its progress, and its conclusion?

When the battle lines are drawn for the final conflict, we Anglo-Saxon and Celtic (Israel) Nations will stand alone (without allies), fighting for our very lives against aggressors seeking our destruction and whose material forces at the focal point and position of the war may be greater than our own. We will then be awakened to see and realize that our God-ordained place of leadership requires spiritual as well as material power. Through sheer force of necessity — if not a higher motive — we will then, *in humility*, seek divine help by *nationally* taking the oath of obedience and dependence as of old. With this accomplished, the outcome will be assured.

The gravity of the present situation and the continuing struggle must not be minimized. In its details it has been foreseen by practically all the Prophets from Moses to and including Jesus Christ. Jeremiah refers to it as "the time of Jacob's trouble, no other time is like it, but he shall be saved out of it." Out of it, *not* from it! It is the time Jesus referred to when the wheat will be separated and the tares destroyed.

The Chronograph of Time has shown us of *this generation* the *end* of the "Times of the Gentiles." It has given all the essential indicators to mark the present generation as the one to witness Israel's redemption and the fulfillment of all things spoken by the Prophets! We may therefore look with confidence to this present war as ending an Age, which will in turn usher in a new and better Age, one where God's laws will prevail in all the affairs of men; truly, in all the glory and righteousness of its full fruition, it will be THE KINGDOM OF GOD ON EARTH!

As Tennyson phrased it:

". . . the war-drum throbb'd no longer,
and the battle-flags were furl'd
In the Parliament of man,
THE FEDERATION OF THE WORLD."

Economic Foundations

By W. C. NABORS

January 16, 1942

WHEN STRIPPED to their foundations, there are only two economic orders in the world of commerce. Let us define, however, the term we use as "economic order": It is simply a *plan* under which men and nations exchange their labor and material. Sometimes we call this plan a "system." Such a plan or system becomes an avenue of commerce, because it facilitates the movement of labor and material. The best examples of avenues of commerce are the streets of a large city with their congested traffic. So it is that the Bible refers to the economic order or plan by which a people handle their commerce as a "great city." The people are identified by naming the capital city of their nation. Thus the great city of Jerusalem identifies the economic order of the people of that city — God's elect — The whole house of Israel.

The Bible deals primarily with *two* peoples. The one named above and the people of the Nebuchadnezzian succession of empires called "Gentiles", meaning "Not covenant people." The capital city of this people was the home of their first and great king Nebuchadnezzar who lived in Babylon. (Like our capital in Washington, D. C.) The Bible, therefore, identified the economic order of this people as "that great city, Babylon." (Rev. 18–10.)

The great city of Jerusalem is the "wheat" in the economic field of the parable of Matthew 13.

The great city of Babylon is the "tares" of this parable.

Since the captivity into Babylon, all of the commerce of the world has been on the streets of these two cities. They have become mixed and mingled until they could not be easily identified. That is why we are told in the parable not to pluck them up, but to let them grow until each would identify itself by its fruit at the harvest time.

Today is the harvest time and today the wheat and the tares can be identified.

Every financial structure has some basic foundation. In corporate form it soon branches into many forms, such as the many classes of stocks, bonds, mortgages and open credit. In the language of railroad finance the basic things are the rails. The lien that takes up the rails stops the road. In the final analysis, there must be a final value that supports the structure.

Behind a Babylon dollar is gold of a certain weight and fineness.

An Israel dollar as it must be constituted is a transportation ticket for the God-given necessities of life issued by what is actually and literally and in truth "God's country" of plenty. Not only this, but in financial parlance, the issue is underwritten according to the irrevocable immutable covenant (contract) of Almighty God himself, sworn to by his own word or integrity.

The economic order of the people of God known as the great city of Jerusalem acknowledges that "the rails" which constitute their economic foundation are the basic things of life which God provides for mankind, without which man could not survive. If and when God "takes up the rails" all other so-called values collapse.

Money in this plan is a means of transportation. A means of exchange and *nothing else*. It has no value except service and when out of service it is but a "broken down wagon." Its sole purpose is to distribute.

Here we have the absolute economic foundation for peace and prosperity. Such an economy can stand all the world can produce. There is no limit to which the standard of living can attain. Here, the more produced, the greater the *wealth*. It is not a question of "supply and demand" to support a price. The only saturation point is where every individual has every convenience and gadget of life that he wants. Even when he gets them he is still wealthy in the service their possession renders him instead of a slave chained to the machine created by his holdings. Money is the paved street of this city. Its position is one of service to commerce.

The economic order of the people of the Nebuchadnezzian succession known as the Great City of Babylon acknowledges that "the rails" of its economic foundation is money. *Money* is the basic and final *value*. Money makes the mare go, is the old saying. You "take up the rails" of their economy when you run out of money. The thing to be protected at all cost is neither their "way of life" nor life itself, but the means of commerce — money. Its purpose is a store and measure of *value*. Anything and everything will be sacrificed to accommodate its preferred position. In this plan, money is the power of economic might and "might makes right." Greed is its diet. War is its protection. Its objective is the enslavement or domination of its subjects.

In the economy of "Babylon" the fruit of the field and young of the flock are made to accommodate money. Literally, it would plow under every third row and kill off the pigs and cattle before it would suffer harm to its money plan. No matter if its people are hungry and naked, it must protect the price and *pay money* to its needy to destroy what they need. Money is the basic thing of value and must be protected at all cost. Money is exalted to a place of worship (love). Its position is one of dominance over, rather than service of the lives of its subjects.

In the Babylon plan, God's gifts for man's necessity are made to accommodate money or price.

In the Jerusalem plan, money or price will be made to accommodate God's gifts for man's necessity.

Jacob, the founder of Israel is known for his business success in breeding cattle. He admits that he got his idea from God. (Gen. 31: 9 and 10.)

Nebuchadnezzar, the founder of Babylon, is known for his exaltation of gold to a position of worship.

David's wealth consisted of "exceeding many flocks and herds." He sinned against Uriah and got Bathsheba, the Mother of Solomon. Here, the "tares" enter the Great City of Jerusalem and we find Solomon counting his wealth both in cattle and in gold — so the wheat and tares begin to grow together until the fruit matures to be recognized; a picture of Israel during the growing period of seven times.

The fruit of the plan of the "City of Babylon" is enslavement, while the fruit of the plan of the "City of Jerusalem" is freedom. The harvest period is when both *idealogies* have grown to maturity and clash! No longer can they grow together — one must go to the fire, the other to the barn.

The cost of the struggle in Israel will "break the wagon" or "break the yoke" (Jer. 30: 8) of all that is "Babylon" in her economy and force her to bind in bundles and burn the tares, but to gather the wheat into her barn. Already we are realizing that, to win this war, we must cut free of so-called orthodox financing. Already we have made our choice. We will win the war, regardless of what it does to our banking system or our national debt. Already we realize that our surplus raw materials, which in the Divine Providence has been forced in government warehouses and government ownership, are essential stores of war. We shall not forget this after this war is won. We will make permanent an adequate supply and realize that here lies the basis of real wealth. Yes, we will most assuredly gather this economic wheat into our barn and incorporate it as of old into the "New Order of the Ages." ("The New Jerusalem" of Rev. 21: 9.)

Already we see that we seek to combine crop control and soil conservation for abundance. We try the wrong way first. We set up an elaborate crop control that costs the government in many cases more than the crop controlled. We shall yet discover the only way is to eliminate one crop in seven, and let the ground rest. How inexpensively this can be done! Before it will be satisfactory, however, we must admit in actual practice of our monetary system that real *value is in the crop*. Funny things will then be discovered. We shall find in this obedience to God's command the answer to abundant yield and insect control. A few of our cotton boll-weevil can survive one winter. When it comes to two winters in a line, with a summer of starvation between, we shall learn what it means for God to "rebuke the devourer" for our sakes. (Because of our national obedience.)

The Nebuchadnezzian succession of empires and its people were permitted to rule and dominate commerce only for a limited time and a definite purpose. The time was a period which the Bible calls "seven times" and no man can understand either the Bible or the world economy for which we now search without a working knowledge of at least this part of Bible chronology and identity.

The purpose was to chastise and correct God's people Israel by letting them suffer the yoke of Babylon servitude. At the end of the period, they face either complete slavery or a return to God's order of things.

The *end time* has now come! The two idealogies clash unto death. After this struggle, the whole world will be dominated by the ideas and economies of the "City of Jerusalem." The Bible describes this transition.

The experience of our colossal national defense program will bring both failure and success. Today we are depending upon our industrial production and acknowledge not our sin. The term "Ephraim" is often used to include the whole house of Joseph — both Britain and the United States. Our position today is described in Hosea 12: 9 —

> And Ephraim says, "Yes! I am rich!
> I have found by my industry plenty!
> I earned it, — and nothing is found
> About me that I perceive sinful!"
> (Fenton)

The cost is making it impossible to return to the old order of things in our world of finance and forcing us to seek a new way out. We are calling this the "New Order of the Ages." The sheer weight of mass production destroys the transportation system of a Babylon economy which thrives only on scarcity.

Even our colossal program of defense, however, *will not win the war for the Allies*.

The importance of National Defense is not what it does to the Axis, but what it does to the Allies. When it fails to win the war, as it surely will, it will remove from Israel her last material hope. Instead of saying:—

> "Nothing is found about me that I perceive sin,"

She will listen to God who then tells her plainly as in Hosea 13: 9—

> "Israel, you are a wreck! And it is only I that can help you!" (Fenton)

Our loss in the material is our gain in the spiritual. Even so in the field of economy. Our loss of all that is Babylon in our financial system, makes way for the substitution *through transition* for a return to the plan of exchange of material and labor pictured in the Bible as the "City of Jerusalem." A literal "City" does not float down through the skies. Divine Providence of the God of the heaven leads a literal earthly people of Israel into this "heavenly" new economy that brings peace.

Ezekiel 37: 24—
" . . . They will conduct themselves
by My Decrees, . . ."
Ezekiel 37: 26—
"I will then make a treaty of peace. It shall
be an everlasting treaty . . ."
Ezekiel 34: 27 and 28—
". . . when I have broken yokes off them,
and delivered them from power of those who
enslaved them . . .
"Then they will know that I am God . . ."
Zephaniah 3: 18–20—
"Once I expelled you; I now
will restore, . . .
And make the despised rule the earth,
In Glory and fame! . . .
When I have removed your enslavement."

As for the winning of the war, this is a war against God and will be won through *His* intercession (exactly as the Book foretells) and not by our armed forces.

ISRAEL

To many persons, today, the true meaning of this lovely name is either lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism.

God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen *for service*.

God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them for Is-ra-el means "a prince with God" — and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the prophecies of the Bible and is the subject of our publication.

Can the U. S. Break God's Law—and Prosper?

By LT.-COL. W. G. MacKENDRICK, D.S.O.

Toronto, Canada, February 5

YOUR Pilgrim forefathers kept the Sabbath, as did the British stock from whom they sprang, and the Anglo-Saxon Nations the world over are the peoples who, by the law of their lands, keep this law of God.

Does it seem strange that the Almighty, three thousand four hundred years ago, predicted that you would do so throughout your generations, because he had placed this sign or mark upon you, that you were of His chosen-for-service people? So, fulfilling the law, your earliest God-fearing legislators made it the law of the land — No Sunday Labor!

"Speak thou unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between Me and you throughout your generations: that ye may know that I am the Lord that doth sanctify thee." (Ex. 31: 13.)

Consequently the United States of America today, having this mark of God upon them, bear the evidence of being a chosen generation, servants of the Almighty, to help bring about His will on earth. "To loose the bands of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke and to deal thy bread to the hungry." Surely this is a world-wide, worth-while job for America today. She has put her hand to this plow and will not look back nor relax her efforts until she has plowed down this world field of wickedness, given it a thorough harrowing, making it ready for the New Era crop, soon to be planted!

A Riding High Promise

"If thou turn away thy foot from doing thy pleasure on my holy day: and call the sabbath a delight; and the holy of the Lord honorable; and shalt honor it, not going thine own ways, nor finding thine own pleasure, nor speaking thine own words, THEN shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isa. 58: 13.)

It takes no stretch of the imagination to believe that our Creator and upholder knew more about man's need for rest than do congressmen, senators or heads of large industry today. He created man in His own image, therefore He knew intimately man's mind, body and spirit and their need for rest. God rested himself on the seventh day and made it a law of the earth which He created that man should do likewise, and profit by riding high on the top of the earth as a result of obeying this fundamental need of man!

Man Must Work

It is well to note that six days work must precede rest, as most people overlook the command: "Six days shalt thou labor." Not six days "may" thou labor, but the definite "*shall* thou labor."

Trial and Error

Many have been the attempts to improve upon this Sabbath law but in each case they have ended in failure. Men who think themselves wise enough to correct God will certainly never be hung for their modesty or humbleness. The French Revolution attempt ended in failure as did Lenin's more recent try by Russia to abrogate this law.

An Army Experience, 1916

In the late war I was Lieutenant-Colonel in charge of 450 miles of broken down roads in the British Fifth Army fighting on the Somme. I took over from a Major General 12,400 men, 64 steam rollers, 150 G. S. Wagons, 200 five-ton lorries; with instructions from my General at G. H. Q. to work seven days a week. I protested that we could do more work in six days than in seven: but it was work, work, work 365 days in the year until the morale of the whole five British Armies sank so low as to raise the question, "What to do about it?" It was a fiasco, the five British Armies in mind, body and spirit grew so fed up that the Tops in 1918 had to return six days' work and one day's rest.

Lloyd George, when in charge of munitions output in Britain, had the same experience! For a few weeks, seven days increased output and then it sank *below* what formerly they had turned out in six days: and he returned to six days' work and a full day's rest.

A Canadian Experience

My experience as a director in a company which started making small arms in 1938 provides similar results. Today it is the largest small arms plant in the world. Owned by the Canadian Government, they requested three shifts, working seven days a week, but soon production slackened, and as production was our need and our objective the plant now operates two shifts six days a week with the best results in workmanship and output. Man proposes, but God disposes! No man can break God's Law and prosper.

U. S. A. Plans Sunday Work

In an all-out effort for badly needed planes, tanks, munitions and other war needs, the Tops have decreed a seven-day work week with three shifts totaling 168 working hours for war production. Why, even the plants made of steel won't stand that usage, let alone human bodies made in the image of God. With all the wisdom of the Ages our Creator surely knows man's need for rest and who is the man who is competent to correct God and God's law for Sunday rest?

A careful survey fails to reveal any exceptions because of failure to provide in times of peace for this war which the Bible declares was coming.

Can America expect God to "prosper their undertakings" while nationally breaking this fundamental, everlasting law which God provided for their winning against their enemies and for riding upon their high places?

Is it the part of wisdom for America to abrogate this law of their land, and to flagrantly break God's Law of the Sabbath and then expect to win the war, when this war is actually being fought, and will be won for the purpose of restoring God's Law on Earth?

For it is the restoration of God's Law which is the consummation of the Ages.

Pertinent Paragraphs

God's Medicine Chest

A NATION once refused health, wealth and peace, happiness, and fearlessness (Lev. 26); simply because they wanted to be like other nations (I Samuel 8). They insisted on having their own way, and brought the consequences on themselves. People sometimes ask: Why does God permit pain? Why doesn't God stop war? Why does God allow social injustice? Instead they should ask: Does God reveal how these things can be avoided? God revealed that the nation which missed its way would ultimately be found as a nation and a company of nations (Gen. 35), which would for their correction experience a time of fear in the latter days (Jer. 30). Both fear and pain are recognizable, but as yet not the remedy. It is to accept what the nation once refused and return to the law which guaranteed these blessings.

Jesus Christ said the offer had not been withdrawn (Matt. 5: 17–19).

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"THINK what it will mean from a physical standpoint, when all the resources of the Empire of Britain and the Republic of the U. S. A. (purified and inspired as the Scriptures foreshow) are pooled. . . . What the Bible says is coming has an unvarying habit of taking place. So, however much we may doubt the likelihood of such a unification, we may be sure that it is about the next great step forward in the experience of the modern Israel, which is the Anglo-Saxon people."

— THE REV. W. PASCOE GOARD, LL.D.

(*In "The Empire in Solution," written in 1929.*)

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THE STORM has come, it gathers on every side. Its no longer uncertain mutterings warn us that it may burst at any moment with its center everywhere, for we now are experiencing the full fury of its deadly blast. We only learn our lasting lessons by experience, and the world must learn this most important self-set lesson in a manner never to be forgotten. The path to lasting peace lies through the storm-belt that now surrounds humanity.

THE CHRISTIAN in the possession of the Apocalypse holds in his hand the most distinct, complete and wonder-working instrument of Divine knowledge that was ever communicated to earth; the clearest elucidation of Providence and, not less, the most convincing and vivid evidence of the truth of Christianity.

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SPEED is the keynote of modern days. The question asked is: "How soon, not how well, can a job be done?" How quickly rather than how safely can a journey be made? Lives are "cheap" today. Man is occupied with running to and fro at speed; and that, with the increase of knowledge, has brought a change of conditions unthought of 25 years ago!

And humanity in the main fails to recognize the significance of it all. Most people think it has just happened; but to one Daniel, a Hebrew captive in Babylon 2,500 years ago, God showed that this should mark the greatest time of trouble in the world. God also revealed the period would be marked by an outstanding date point, 1,335 days (Daniel 11). In prophecy a day indicates a year (Ezek. 4: 3–31).

On the last day of the Jewish "feasts of lights," and called by them the "Day of the Miracle," December 9, 1917, Jerusalem passed into possession of one of the armies of the "Company of Nations" (Genesis 35). It was the 1,335th year of the Turkish calendar, and in 1918 they adopted the "Anno Domini," dating their calendar thenceforward from the birth of Christ. Scripture shows that these events should mark the period of Christ's return to earth, and the Lord Himself said although ten virgins waited for the bridegroom's return only five were ready (Matt. 25: 1–13).

Surely, these are reasons for reading the Bible — for these are certainly warning words!

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IT IS A psychological fact that if you want to be vitally interested in any cause, do something for that cause. What costs us nothing is usually not appreciated.

Political Changes Pre-Written

AMERICANS spending a holiday for the first time in Europe, prior to the outbreak of the war, often declared that what struck them most was the difference between Sunday here or in England and Sunday there. Yet they missed the significance of it, because the one race which had to keep the Sabbath as God's sign as to who they were (Exodus 36: 12–17), had also to be blind to their racial origin for a definite period (Romans 11: 25). That race, God declares, would be found as a "great people" (Genesis 48: 15–20) and a "company of nations" (Genesis 35: 10–12), and a scattered people the show of whose countenance betrayed their origin (Luke 21: 23–24; Isaiah 3: 8–9). But He has determined the time when He would gather the three parts into one again under one King (Ezekiel 37: 15–28). Responsible voices are today stating that the hope of the world lies in the consolidation of the Anglo-Saxon peoples. Are they beginning to discern God's purpose for the four brigades of Isaac's sons, the signs of which were the lion, the unicorn, the eagle, and the man? God has said that when Israel is gathered into one again His law should be their law (Ezekiel 37: 24). That law carries the guarantee of no poverty, no sickness, no wickedness.

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OUR LORD JESUS CHRIST made the supreme sacrifice for *1*) His people of Israel and *2*) whosoever that believeth.

We, of this ancient race, are, therefore, doubly in debt to our Lord. Have we, because of that sacrifice, ordered our lives more wisely, endeavored to tread "the way" He showed and to keep "all His Laws?" Are we moved by a loftier conception of His Will and a determination to do everything in our power to bring about that which He so desires — the Kingdom of God on earth?

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THERE ARE trials of fire, and a school of dread discipline before us, which we have merited and must pass through before we are fitted for the final act in the human part of our destiny.

The Inevitability of Gradualness

By THOMAS W. PLANT

IT IS a positive delight to use these two long words of this article's title in conjunction; for they roll off the tongue, syllable after syllable, with an indefinable pleasure and rhythm. If spoken slowly enough, one almost wonders when the end will be reached.

Yet who wants to be in a hurry when such as today's opportunity for lingering on history's age-long pathway presents itself? It reminds one of Ferrar Fenton's definition of the Greek tenses in his translation of The Lord's Prayer: — as denoting something "to be done *absolutely* and *continuously*."

Comparing these four words arrests our attention, particularly as we think on them, considering meanwhile their full meanings and connotations of each other.

Inevitability: Gradualness
Absolutely: Continuously

And here we breathe the perfect atmosphere of Divine foreknowledge as revealed in Bible prophecy with its certainty of fulfillment. Let us put this to the test by a brief study of one of the best known prophetic parables in the Old Testament: the Parable of the Two Sticks (Ezekiel 37: 15–28). Probably the previous prophetic parable regarding the plain covered with dry bones is more often used as a text for sermons, and who has not heard a sermon in which Jehovah is exhorted (that is the right word) to "breathe upon these dry bones that they may live"; yet how many preachers attempt to *identify* those "bones" in Verse 11 and thus discover "the whole House of Israel"?

In the subject of "the two sticks" and their identifications we meet the same problem, and again the usual sermon fails to supply the necessary answer.

However eloquent, such sermons are meaningless unless we know who the prophet had in mind when he was inspired to predict a long-distant future event in their history. Whose history? Obviously a people in two sections, one of which is the Jews (the House of Judah), and there is no difficulty in recognizing them through the ages; but where, and who, is the other section?

To follow the essential points toward a conclusion in this matter, and to do so with a keener appreciation of the significance of each, a comparison with the Authorized Version of the two alternative translations which I will quote is suggested.

The Time and Place. These twin prophetic parables were given to the Jewish exiles by the River Chebar in Babylonia during the early years of their seventy years of captivity. This was about 130 years *after* the ten tribes of Northern Israel had been deported *en masse* by the Assyrians to the district southwest of the Caspian, nearly due south of the Caucasus. And yet the main theme of both prophecies is the *reunion* of these two sections!

Study and analyze carefully this second half of Chapter 37 and then select, if you can, the really important verse. My personal selection is Verse 16, coupled with Verse 19 as being further explanatory. But this only selects the verse; now re-read still more closely, and narrow your quest down to the selection of a *single* word as the really important focal point of the prophetic parable.

Let us compare translations!

Ferrar Fenton: 16) "Now you, Son of Adam, select a stick for yourself, and write upon it, 'For Judah'. And for the sons of Israel his companions, take another stick, and write upon it, 'For Joseph'! A stick for Ephraim and for all the House of Israel their companions."

19) Thus says the Mighty Lord, "Look! I shall take the stick of Joseph which is next to Ephraim, and the staves of Israel his companions, and join them to the stick of Judah, and make them one stick, and they shall become one for My hand."

The Septuagint: 16) Then a word of the Lord came to me saying, Son of Man, take thee a staff and write thereon, "Juda and the children of Israel who adhere to him." Then thou shalt take thee another staff and write thereon, "For Joseph the staff of Ephraim, and all the children of Israel who adhere to him."

19) Thus saith the Lord, "Behold I will take the tribe of Joseph which is administered by Ephraim and the Tribes of Israel which adhere to him, and add them to the Tribe of Judah."

Verse 22 tells us that this final reunion of all the twelve tribes will be officially consummated "on the Mountains of Israel," therefore in Palestine. And note well, it is future. Bible expositors get very busy with glowing references to, and descriptions of, this coming reunion of all Israel, but still overlook the vital point in these verses. They will not see the importance of a still earlier reunion: a reunion before this final reunion can take place.

With this in mind we quickly make the discovery that the really important single word in these verses is JOSEPH!

It is a mistake to enthuse over the reunion of all Israel until the two sections of the House of Joseph have been reunited. Therefore the racial descendants of Joseph's two sons — Ephraim and Manasseh — must be identified and reunited into the House of Joseph in Palestine.

Gradualness. The separated destinies of Ephraim and Manasseh were foretold by Jacob in Genesis 48, in 1680 B.C., 3,622 years ago. They were separated tribes while in Palestine, where there was a further subdivision of Manasseh into two half-tribes: one on either side of the Jordan and even then not on exactly opposite banks of the river.

The two halves of Manasseh arrived in America as the Virginians and the Pilgrim Fathers,* and then the Civil War fused Manasseh into one, afterwards to become the "Great People" of Genesis 48: 19.

During this same period the British (Ephraim and all the tribes of Israel who are his companions) have undergone their evolution into a "multitude of nations." See again Genesis 48: 19.

And see Genesis 35: 11 — "A nation and a company of nations."

But the House of Joseph remained separated during the Great War of 1914–18; even *that* was not enough to bring about its reunion. The irresistible pressure of events was not then applied: the separateness must continue a little longer — the "gradualness" must not be accelerated.

September 3, 1939. Then Ephraim became involved in the Second Great War, and gradually events stripped her of her Continental Allies and she had to face, and win, the "Battle of Britain," *alone.* This victory was given in answer

* DESTINY for October, 1937, page 16.

to Ephraim's National Day of Prayer.

"Not to us, O JHVH, not to us
But to Thy name, give glory,
Because of Thy goodness,
Because of Thy faithfulness!
Why would the heathen say:
'Where is that God of theirs?'
Forsooth, our God is in heaven,
Whatsoever He wills, that He does."
— *Psalm 115: 1–3 (Polychrome Bible)*

Then came the necessity for ships and ever more ships, and the exchange of ships for air and naval bases was arranged between Manasseh and Ephraim.

Then "lend-lease": in fact, every possible help was given, except the shooting, and even that dividing line became ever thinner with the order to "shoot on sight" if necessary.

October 1, 1941. Colonel Knox, Secretary of the United States Navy, in an Indianapolis speech advocated that the United States and the British Empire should join forces for at least 100 years to produce, by force if necessary, an effective system of international law.

"The Seven Seas," said he, "must be controlled for many years to come by the great peace-minded and justice-loving powers, the United States and Great Britain, which are lacking in any desire for self-aggrandizement.

"To put it bluntly, we must join our force and our power to that of Great Britain. . . .

"We are now contributing only a part of our share to the defeat of the Axis. We must do more than that. We must do our full share, and more, to guarantee that the sea-lanes shall be kept clear of pirates in the future.

"It is the hope of the world," he continued, "that sea power for the next 100 years at least will reside in the hands of the two great nations which possess that power,* the United States and Britain.

"We will come to this, I am convinced, by the sheer logic of events, by the gradual recognition of its inevitability!"

Gradual and Inevitable! Absolutely and Continuously!

And even yet — no alliance, no complete fusion of naval and military power, no joint participation in acts of war. The two great sections of the English-speaking peoples were not yet "bound up in the bundle of life." (I Samuel 25: 29.) The two sticks were not yet "one in Mine hand"; in fact, the stick of Joseph is not yet made ready for the joining with the stick of Judah: it is not yet one stick representing the House of Joseph, made up by the combination of the two sons of Joseph — Manasseh and Ephraim.

The Atlantic Charter. This now historic document setting forth the aims of the two English-speaking peoples was the next step in the blending. Negotiated by President Roosevelt and Prime Minister Churchill, it is valuable as the pledge of mutual aims in world affairs, but it could not commit us to a fusion of everything that both parties stand for.

There must yet be, as stated in the September 1941 issue of *Rotary Service*, ". . . a sense of trusteeship in relation to the privileges which individually we possess. . . . Cecil Rhodes advocated what he called a 'reunion' of the two great branches of the Anglo-Saxon family as the surest guarantee of the peace of the world."

The next (November) issue of the same publication brought this remark, "Who hurries too fast arrives slowly. It is, nevertheless, true that, in war time, it is possible to achieve what would be quite out of the question under the more apathetic conditions of peace."

Accordingly we look for some acceleration in the *tempo* of events and suddenly, "like a bolt from the blue," we arrive!

Sunday, December 7, 1941. Half an hour of Hawaii did more than all the speeches of the longer-sighted leaders on both sides of the Atlantic could have done in months, nay years, of talking and writing. Manasseh and Ephraim were now jointly in the war to the end, and out of that will emerge an ever-growing-closer federation of interests and actions. The irresistible pressure has been applied by Japan with her unprovoked and treacherous attack on both sections of the House of Joseph; yes, the House of Joseph, which will now act together in fulfillment of a further prophecy, that of Isaiah 11: 14 which Ferrar Fenton translates: ". . . and bring to subjection the children of Ammon";† and Moffatt translates: ". . . and rule over the Ammonites."

Who can forecast what the recent Roosevelt-Churchill Conferences will lead to? How far will the joint action of our naval, military and air forces take us towards the "inevitable" reunion foreshadowed by Cecil Rhodes and definitely foretold by the prophets of Israel?

The *London Daily Telegraph* of January 5, 1942, phrases the thought: "This unique and splendidly daring experiment in coöperation between Allies recalls Mr. Churchill's famous phrase in his 'Mississippi' speech of some seventeen months ago about the British Empire and the United States having to be 'somewhat mixed up together in their affairs for mutual and general advantage.'

"The word 'somewhat' in the light of what is now enacted gives that prophetic utterance a delightfully ironic flavor of understatement."

And so it will be interesting to look back on the recent remarkable conferences and speeches of December and January, noting their importance in proper perspective to the latter days.

For truly we are now seeing prophecy becoming history. Prophecy which was told far in advance — in Palestine and Babylonia in times before Christ, over 2,500 years ago — is now being fulfilled: it is today *becoming history* before our eyes!

Turn to the prophet Obadiah: note therein that the important verse in its single chapter is Verse 18 — where we have the "House of Joseph" as the power to be used in the *final* victory at Armageddon, north of Palestine; meaning nothing less than the joint military and naval action of America and Britain in the Middle East and the Mediterranean. The result is in the last six words: "And the Kingdom shall be the Lord's." Then will the two sticks, the House of Joseph and the House of Judah be "one in My hand"; and *then* will Ezekiel's prophetic parable receive its *literal fulfillment* by the union of *all* the Twelve Tribes of Israel.

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Destiny Magazine
Haverhill, Mass.

* For the promise of sea power to Israel, see Numbers 24: 7 and Psalm 89: 25.

† "The Japanese — Who Are They?" by Thomas W. Plant. 25 pages, paper cover, 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

While It Is Called "Today"

By the Late W. PASCOE GOARD

(Originally Published in 1936)

ALL PROPHETIC STUDENTS agree that we are now in the end of a dispensation. The "times of the Gentiles" are coming to an end; or, as some believe, have ended. The time of "the fulness of the nations" has come in. It is what the Apostle Paul called "The dispensation of the fulness of times." It is an outstanding period in the Bible preview of history, and there are many important Scriptures which apply exclusively to this time.

This statement introduces a most important matter!

In order to make clear what is meant, let us analyze the Scriptures *chronologically*. Not as to their production, but as to their application.

There are Scriptures which deal exclusively with the past. Chief and first among these, of course, is the first chapter and the succeeding chapters of Genesis. Commenting on these chapters, we may say that there is no possibility of maintaining the position that there are two narratives of the creation. We speak positively here. We do so because we are assured by actual examination that the sciences as they are introduced one after the other in that great section of Holy Writ march steadily ahead down the chronological course of world history. Astronomy, Cosmology (or the study of the earth), Physics, as regards light; geology showing the first emergence of the dry land from under the universal sea; the appearance of life, and the various stages of its appearance, viz.: vegetable life, the swarmers of the waters, the reptilian age, the land animals, the beasts of the field, the final appearance of man.

Now the narrative does not go back and repeat but goes right on with unfaltering progress. Geography is introduced as the first science of the second chapter of the narrative; it is a junior science and reveals a late geological period: the continent of Asia appears, the country of Eden, and "a garden eastward in Eden," watered by rivers, two of which are still running in full flood.

Next comes the beginning of agriculture and the laying of the foundation of the social order, in the first marriage and the enunciation of the prime importance of the family. Then comes the great moment when "*The Lord God commanded the man.*"

From that moment the will of God became law to the man; and the man began that process of subjugation of his own will to the will of God.

Then came the tempter, and the disobedience. Then came nakedness. Then came judgment and the sentences. Finally came the expulsion from the garden; and the stage of history which began in Verse 4 of Chapter 2 came to an end. No point of Chapter 1 is covered here. The geological, historical periods succeed each other.

Straight down the corridor of history the narrative moves, and we have the beginning and continuance of the history of the Adamic-Ish family down to historic times.

It is a wonderful passage of literature, standing first of its kind in the world as to importance and reality. Our highest geological authorities are prepared to say, with Sir Oliver Lodge, that the statements of the first chapter of Genesis and the conclusions of modern science are in essential agreement.

Thereafter we have the straight course of history. The archaeologist has been investigating the historicity of the Bible statements, and has found confirmations so frequently that it seems we are compelled to the conclusion that in this also there is manifest the guiding hand of God.

There is one sidelight on Bible history which we think it worth while to mention, namely, that it was in continuous production of history for upwards of fifteen hundred years, much of that which was prophecy in Moses' day was history in David's day. Much of that which was prophecy in David's day, was history in the days of the Major Prophets. Much of that which was prophecy in the days of the Major and Minor Prophets had become history, or became history, at the time of our Lord and of His Apostles.

Only with the close of the New Testament did Bible history cease to be written. So we have the unique privilege of going to the latter Scriptures to prove the fulfilment of the prophecies of the former Scriptures. So, for instance, some two hundred and eighty prophecies in the former Scriptures were fulfilled and became history in the life of Christ.

* * *

Now we wish to speak of a division of the Scriptures which is most important of all. This division of the Scriptures may be called the ***"Today"*** Scriptures. We shall take an illustration from some great railroad — for instance, the Canadian Pacific, that splendid system which begins in the east at the sea side, and stretches right across the continent to the waters of the Pacific. In order to do this there must be continuous lines of steel stretching from coast to coast — some three thousand miles of road. If there were a break of only a hundred yards or less, it would halt every train, and make through travel impossible.

But to cover all these rails, the wheels which run from coast to coast have only about eighteen feet of steel rim. That is, of course, because the wheel revolves, and the rim is constantly and progressively in touch with the steel rails at every point.

* * *

Now the historic-prophetic Scriptures cover all the long stretch of history. Their lines are laid to cover all the way.

The "Today" Scriptures, however, have no connection with yesterday, for they have gone past that point. They have no connection with tomorrow, for they have not come to that point. They are valid for the moment only. They are the "Today" Scriptures, and a line dropped from the center of the axle to the point of contact with the main line of the historic prophetic Scriptures, is always perpendicular below us. So we read, "Today if ye will hear his voice, harden not your hearts." "I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, *now* is the accepted time; behold, *now* is the day of salvation." We are urged, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

The "Today" Scriptures carry the offer of salvation *today*.

All the Scriptures which deal with the individual message of salvation are "Today" Scriptures, except as the Gospels set forth the redemptive work of Jesus in the Gospels as an established matter of history.

* * *

We now introduce the Scriptures which deal with "the last days." These are the days of the Christian dispensation. They began with the resurrection of Jesus and continue to the time of His coming again. What a rich group of Scriptures we have in these "last day" Scriptures! These are what we call in our calendars the "Anno Domini" days.

* * *

We now come to the Scriptures which are referred to as "the time of the end," "the dispensation of the fulness of times," and so on. These are the Scriptures which refer to, and give us instruction concerning, the time in which we now live. If we will make an abstract of these, we shall possess invaluable information regarding the times through which we are passing; and the times which lie next ahead of us.

This is the stage which we have reached in the prophetic narrative. This is also the position we have reached in the history of the world. It is the history of our own times; and the things written therein are the things which we are experiencing from day to day, and year to year.

Our generation is privileged above those who have gone even just before us, in that there are many Scriptures bearing upon our day which had not come to maturity even in the Victorian period. This is an important fact for us to take into consideration. There is nothing fanciful about it. It is as sure as history and prophecy can make it.

There was a similar time at the end of the Mosaic dispensation. Prior to the time of the end of that dispensation there was dearth of the Word of God. The Old Testament was complete. No Prophet's voice was heard; and no new Scriptures were added for nearly four hundred years.

As the time of the end of the seventy weeks of Daniel's prophecies approached there arose much activity in the reading of the Prophets, with a view to determining the time and place of our Lord's appearance. Jesus took advantage of this activity when He came into the regions of Galilee to begin His ministry. He made his first utterance, according to St. Mark, "The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the Gospel."

The time of active study of the prophecies caused the people to be alert to watch for and note the Coming of Messiah. The shepherds were informed by the Angel of the Lord, accompanied by a multitude of the heavenly host. The wise men of the east were informed by the appearance of His star. The Chief Priests and Scribes were informed by reading the Scriptures and instantly gave to Herod, the king, the answer to his question where the Christ should be born. When John appeared, the Hebrew world was holding its breath in the expectation of the coming Messiah.

Then came the grand enactment of all the Scriptures which found their fulfilment in the life of John the forerunner; in the life of Jesus, the Christ of God; and in the events of His life, death and resurrection.

Then came the time when upon certain men was laid the responsibility of producing the sacred writings for the Christian dispensation. Finally the New Testament was finished, and men were supplied with the "Today" Scriptures, which deal with the salvation of the individual; and with the prophetic Scriptures, which deal with the history of the dispensation, and of the world.

We have now reached such a time as preceded the coming of Jesus at Bethlehem. As it was then, so now; men and women all over the world are reading the Scriptures hoping to find light on this dark period. It is time to read, mark, learn and understand those Scriptures which refer to our own time and to our own time exclusively.

What are such Scriptures?

"The dispensation of the fullness of times."

The Scriptures enlightening this dispensation, which is a short one, are all those which deal with the ending of the various periods of seven times.

The ending of the seven times of Israel's punishment gives rise to many Scriptures which show the expansion of the number of the Israel people, of the territories of the Israel people, and of the general expansion of the Kingdom. For instance:

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

The barren who did not bear is the divorced wife Israel. The married wife of the passage is Judah. Israel sings because her children are more than those of Judah. She must enlarge the place of her habitation. We could fill a volume with just such quotations concerning Israel at this time.

Then there are the Scriptures dealing with the time of the delivery of Jerusalem and the ending of the punishment of Judah.

Further we have the Scriptures dealing with the end of the seven times of the Babylon system.

Take of these such passages as the seventh chapter of Daniel, where the story of the casting down of the thrones of the beast empires is told in three successive voices, confirming the testimony by the voice of two or three witnesses that every word may be established. The thrones which Daniel saw cast down went down in our day, namely in 1918–1919. Again of this same overthrow of the Babylon system there are the 17th and 18th chapters of Revelation. We have been living through these chapters since 1918 A.D.

Then there are those passages which deal with the last great conflict between ourselves and the Babylon succession of powers with Russia as leader. There are many passages which deal with this one series of events. Chief among them are the 38th and 39th chapters of Ezekiel.

Let us compare the smaller scale Scriptures with those which give enlarged details of single events or a single series of short time events. Take, for instance, the 11th chapter of Daniel. This is a most remarkable chapter. It is too small to scale, however, for detail study. This chapter covers two thousand three hundred years of history. All through that period the activity is carried on. Therefore the scale is small and we cannot get a pair of calipers upon the chart to identify with certainty this or that event. The purpose seems to be to furnish a continuous chain of action until the time when Michael shall stand up on behalf of God's people.

Now compare that with the 38th and 39th chapters of Ezekiel. These two chapters are devoted as a large scale map to the one campaign. Here we can identify the actors and follow the development of the movements to the end.

Again, take the 17th and 18th chapters of Revelation. These are given to a

large scale description of the end of Babylon the Great. There are no details of the approach. There are no details of what follows. Both of these passages deal with this present time. They were but future prophecy for the past up to 1914. They are for us today. They will soon pass into history.

When our Lord took from the hand of Him Who sat upon the throne the seven-sealed book, the opening of the seals was a slow process. The opening of the seventh seal is now proceeding in our own time. When the angels sound their trumpets it is a slow process. The sixth trumpet has been sounding in our ears for some time, perhaps since the Armistice; and the seventh is to come before long. When the angels are called to pour out the vials, the process is quicker, but it is now on and we are in the sixth vial, with the seventh with all its terror yet to come.

Looking at these Scriptures as they bear heavily upon the present stage of world progress, we see the disappearance of the Emperors and of their thrones and administrations. That now is past history and we may pass it over. There is a succeeding phase which we may take note of with profit. It refers to the successors of the Emperors.

The ten horns of the 17th chapter of Revelation come in after the disappearance of the kings and their thrones. As the trumpets tell the historic story of the second half of the seven times so the seven vials tell the story of the last rapid movement as things are speeding up to the end. So the ten horns spoken of again and again in the 7th chapter of Daniel are historic kings of the Babylon system. But the ten of the 17th chapter of Revelation are those who appear after the Emperors have gone. These are contemporary because they have one mind and agree and act together.

Study them carefully, for they are on the stage of world history at the present time and are dominating the life of the European peoples and are affecting the life of all the world.

Now we turn back a page in the Book, and we read what is a parallel column of world history. There are so many threads in the story of the age that they are told in succession because of the limitation of the method of writing a book, but they run parallel with each other. Going to a parallel column, therefore, we turn to the 16th Chapter and Verses 12 to 16.

Now the three evil spirits, like frogs, are those who lead the ten. But instead of ten there are but three. Accordingly we see that the ten will group into three and be each under the leadership of an evil spirit. They are evil because they are warlike. They are being gathered to the battle of the great day of God Almighty.

Their names are Communism, or one of the various names by which that group is known; and Fascism; and Nazism. Each of these three are preparing the nations associated with them for war. They are talking peace and acting war over a large part of the world today.

Soon the three will appear under the leadership of one and the whole will agree to give their power (political) and strength (military) to the beast. That is to say, to the secular military power.

Now turn and read of the pouring out of the seventh vial which marks the end of this period:

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

"And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

"And every island fled away, and the mountains were not found.

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Then turn to the sounding of the seventh trumpet. This is a sound well known in every military camp. Every soldier listens to and understands the signal the trumpet is giving.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

And now we turn to one more which is on the point of being reached before we finish with the prophecies which are attached to our time and day. It is the most glorious of all.

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

This is the gladness arising from the fact that human rule is over and the rule of God has come to bless the earth and man.

Further than all this there are many more Scriptures which deal with the coming of our Lord, with the establishment of His reign on earth, with the resurrection of the dead in Christ and the translation of the living in Christ.

Yes, the Scriptures which are coming to fulfilment in this our day are many and rich, and those who live in close touch with them are more and more thrilled with the reality and triumph of it all.

All these things shall come—and pass; That a better order may come —and Stay!

Digest of the Divine Law

The Organization of the Kingdom

By HOWARD B. RAND

ATTENTION has already been called to the necessity of a nation adopting the laws of the Lord as the law of the land in order to demonstrate the perfection of that law in operation. But no nation was willing to make this demonstration and as no law, even the most perfect, will enforce itself but must needs be administered by an authority with power to enforce observance it became imperative that God establish a Kingdom upon earth, the purpose of which would be to administer His laws.

The Bible has much to say regarding the Kingdom of God — sometimes termed the Kingdom of Heaven — yet most people have a nebulous idea regarding that Kingdom as to when and how it will function, where it will be located and how it will be administered. Much of this confusion is due to spiritualization of the plain teachings of Scripture, an evil that has nullified much that the Bible teaches regarding His Kingdom. Because this is so it becomes necessary to first establish the fact that God did organize an earthly Kingdom and then proceed to give the evidence establishing the fact of its existence. Once this is done it will clarify the time of its organization, the purpose of that organization, and the laws which are to be administered by that Kingdom.

Kingdom Parables

Jesus Christ had much to say about a Kingdom. His parables were designated as "Kingdom parables" and He referred again and again to the Kingdom of God. The very method used in the New Testament in presenting the facts pertaining to the Kingdom presupposes that His hearers were familiar with that Kingdom, its organization and its laws. This assumed knowledge of the Kingdom by those who listened to Jesus has been entirely overlooked by most students of the Bible. Because they have failed to carefully note this, it has led to all sorts of conjectures and opinions regarding the Kingdom and its function.

Without a single exception, all real students of Scripture recognize that the Bible does teach that there is a Kingdom of God and they are unanimous in the belief that this is the Kingdom over which Jesus Christ is ultimately to reign. Beyond this premise that unanimity ceases and many and varied opinions are expressed regarding the form this Kingdom will take, the place from whence it will be administered and how it will be set up in the world and the method of its operation. These many diversified views cannot be reconciled and the difficulties will only be cleared when the true facts pertaining to the Kingdom are fully understood. In order to clarify and make Kingdom facts plain, men must forget their preconceived ideas and study the Scriptural teachings regarding the Kingdom, using as a clue to its identification the statement made by the Angel in the annunciation to Mary. The Angel declared that the Kingdom over which Jesus is to reign is the House of Jacob and of that Kingdom — the House of Jacob — the Angel said, "There shall be no end."

The House of Jacob

A declaration of such a nature and from such a source should be of sufficient importance to immediately send every scholar to studying the history of the House of Jacob. If the declaration of the Angel be true, then the history of the House of Jacob is the history of His Kingdom. But for some unexplained reason this statement by the Angel has made little or no impression upon the average Theologian or Christian. This is particularly surprising in the light of the controversy regarding the Kingdom over which Jesus Christ is to reign, the Kingdom which is so clearly identified by the Angel. Now if you object to the House of Jacob being the Kingdom, you are contradicting an angelic message which not only designated the Kingdom over which Jesus Christ is to reign but also predicted His birth — declaring that He would be called the Son of the Highest and that He would become great — which has come to pass. Yet future, but nevertheless destined to see as detailed a fulfillment is the angelic declaration, "And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32–33.)

If, then, it is the House of Jacob over which He is to reign, the Throne of David must be a seat of authority occupied by a king reigning over the House of Jacob. That king must be a man of the line of David whose throne, according to the Angel, is yet to be given to Jesus Christ. This fact is certified to by God Himself who thus speaks through Jeremiah the prophet, "Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob." The sun still rises and sets and the moon completes its phases each month: the ordinances of heaven have not failed! Thus the House of Jacob and the seed of Abraham must be functioning as a Kingdom over some portion of which people, designated by Jeremiah as the *House* of Israel, there must be a throne, and upon that throne a man of the line of David.

Kingdom Not of This World

Before proceeding to a study of the organization of the Kingdom — the House of Jacob — let us first consider a few objections raised by those who declare that the Kingdom cannot be an earthly organization. The usual classical objection, so often used, is Jesus' statement to Pilate, "My kingdom is not of this world." From this statement it is reasoned that His Kingdom cannot be an earthly organization. Now the Greek word translated "World" is *kosmos* and means *world order*. Jesus is definitely stating an actuality, that His Kingdom is not of this world order. This is true, for the kingdoms "of this world" are founded upon violence and blood, backed by the doctrine that

"might makes right." Ferrar Fenton translates the statement made by Jesus in answer to Pilate's question, "My kingdom is not from this world." It was not, for if the Angel told the truth when he said that the kingdom over which Jesus is to reign is the House of Jacob, then this House was organized into a Kingdom by the God of Heaven and is not earthly insofar as its organization and laws are concerned.

House of Jacob Becomes a Kingdom

Israel gathered at the foot of Mount Sinai three months after they had left Egypt. Moses had gone up into the mountain and God called unto him saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Exodus 19: 3–6.)

God here proposed through Moses that, if the House of Jacob would consent to assume certain obligations, He would make them His Kingdom. It was a most important and solemn occasion as Moses came down from the Mount to present God's proposal to Israel. The acceptance of that proposal carried obligations which, if assumed by the House of Israel, would not only bind their generation to keep them but would bind their descendants for many generations to come.

Moses called together all the elders of the House of Jacob and laid before them the provision of the proposed charter in which God was offering to make them His Kingdom upon earth.

Acceptance of Charter

It would have been interesting to have listened to the general discussion of this unique proposal as the provisions and requirements under such an august charter were debated in this assembly. Finally the vote was taken and the unanimous consent of the people to the action of their elders is recorded in the words, "And all the people answered together, and said, All that the Lord hath spoken we will do."

Moses returned to the Lord carrying with him the acceptance on the part of the elders and people of the House of Jacob of the proposal made to them to become His Kingdom upon earth. The Lord informed Moses regarding the coming ceremony, the purpose of which was to ratify this agreement. The people were instructed to be ready on the third day when God would come down upon the Mount in the sight of all the people. Then follows the account of a most solemn and impressive scene as God bears witness to His acceptance of this people and their willingness to be organized into a government and become His Kingdom.

Confounding the Skeptics

It is worth while to read carefully the awe-inspiring scene that the children of Israel beheld early in the morning on the third day when they assembled at the foot of Mount Sinai. Skeptics may disbelieve the detail of the recorded experience of Israel, but the influence of the events which occurred that morning nearly 3,500 years ago was so indelibly stamped upon the memory of that generation that though hundreds of thousands witnessed the scene and the demonstration of God's mighty power no one of that generation ever denied the facts as recorded. The generations immediately following accepted them all as true while history proves that the nation was so organized into a Kingdom with perfect laws and a system of administration which has never since been excelled.

Today's pseudo-scholars question the record, yet if they do not accept as authentic the Mount Sinai experience of Israel they are at a loss to account for a people coming out of a land of slavery and forty years later entering Palestine with such perfection in government and administration as had never before been known. Furthermore, the children of Israel received a knowledge of a monotheistic religion that persisted for centuries in spite of the many gods and goddesses of the nations around them. To account for all these facts apart from the recorded experiences of Israel is beyond human imagination.

Ratification of the Charter

The following is from the record of the scene demonstrating the acceptance by God of the consent of Israel to function as His Kingdom:

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up." (Exodus 19: 16–20.)

After the ratification of the charter which instituted the House of Jacob the Kingdom of God upon earth, Moses presented Aaron, Nadab and Abihu with seventy of the elders as representatives of the people before the Throne of the Lord. The description of this scene is as follows:

"And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand, also they saw God, and did eat and drink." (Exodus 24: 10 and 11.)

Thus is described the organization of the Kingdom of God upon earth when God chartered the House of Jacob to become His Kingdom and to keep and administer His laws: The nation of Israel was selected and this people organized into a Kingdom to administer their God-given constitution. When the record *as given in Scripture* regarding the Kingdom of God is read carefully, with full understanding that this Kingdom was organized *at Mount Sinai*, the diversified opinions of the spiritualizers are emptied of any true meaning and the hopeless confusion of pious guessing concerning the Kingdom disappears. In its place comes a light which illuminates the entire subject, bringing into proper focus a clear understanding of the plan of God and the need of the organization of a Kingdom to administer His laws and of the actuality of that organization! These simple facts, so plainly stated in the Bible and substantiated in all the teaching regarding this Kingdom, have for some reason or other become extremely hard for the average Theologian to understand. Yet the statement of facts is so clearly elucidated that a child, not influenced by doctrinal teachings, could read and grasp the meaning.

Choosing a Race

In the call of Abraham, God had selected a family and in that family a race was chosen through whom He proposed to work. The time came when

it was necessary to organize the descendants of Abraham into a Kingdom so that, through such an earthly organization, God could make a demonstration to all nations of the perfection of His laws when properly administered.

At the time of the organization of the Kingdom of God upon earth when the House of Jacob accepted the responsibility of administering His laws, almost a thousand years had elapsed since the destruction of the Antediluvian civilization in the waters of a flood and the subsequent organization of human government. The ensuing corruption in government which followed, with its oppression of peoples, had increased to such an extent during the intervening years that no half-measures or reforms could remedy the situation. It became necessary that a new government, sworn to administer laws apart from human governmental regulations, be established upon earth. God, therefore, organized His Kingdom to administer laws originating with Him and thus secure a system of administration which would establish justice and equity *and bring peace!*

God granted to the House of Jacob a charter of national existence, making them His Kingdom upon earth for all time and through them He proposed to demonstrate to all nations the perfection of His laws and their administration. Thus, at Mount Sinai, was laid the foundation of the Kingdom of God upon earth.

A Kingdom Without End

Mary, the mother of Jesus, was told by the Angel that this Kingdom would have no end. Daniel, the prophet, informed Nebuchadnezzar that the God of Heaven had set up a kingdom that would have no end: a kingdom, so Daniel said, that was to be set up in the days when the foundation of the Empires of Babylon, Medo-Persia, Greece and Imperial Rome were being laid. History verifies this to have been true, for when events were taking shape that made possible the later rise of these four world empires which succeeded each other Israel was being organized into a Kingdom at Mount Sinai. When Babylon came to power and Nebuchadnezzar became "king of countries" the government of the Kingdom of God set in the east and arose in the Isles of the sea, north and west of Palestine.

Following the receipt of the Divine Charter under which Israel was commissioned to administer His laws the nation fulfilled her agreement until after the death of Moses, Joshua and the elders of the generation that had known the Lord. Then came a falling away and ultimate failure on the part of Israel to observe and keep the oath they had taken when the people said, "All that the Lord hath spoken we will do."

Judgment Upon Israel

The day finally came in the history of the Israel people when they refused altogether to observe or keep the requirements of their oath. The statement is made, "And they rejected his statutes, and his covenant that he made with their forefathers, and his testimonies which he testified against them; and they followed vanity, and became vain . . . and they left all the commandments of the Lord . . . and sold themselves to do evil in the sight of the Lord, to provoke him to anger." (II Kings 17: 15–17.)

Judgment was then pronounced upon the House of Israel, "Therefore the Lord was very angry with Israel, and removed them out of his sight: and there was none left but the House of Judah only. . . . So was Israel carried away out of their own land to Assyria unto this day." The punitive clauses began to operate, first upon the House of Israel and later upon the House of Judah. Israel was taken into Assyrian captivity and one hundred and thirty years later Judah was taken to Babylon. These captivities began the long period of discipline to prepare His Kingdom for the day when they were to fulfill Ezekiel's prophecy, "They shall also walk in my judgments, and observe my statutes and do them." (Ezekiel 37: 24.)

Physical and Spiritual Birth

Approaching the study of God's Kingdom with a preconceived idea that it has but a spiritual existence closes the mind to the actualities as taught in Scripture. The Bible definitely declares that the material or natural precedes the spiritual. Paul said, "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spirltual." (I Cor. 15: 46.) It is a recognized fact of life that men and women must first be born physically before they can become spiritual.

Jesus gave Nicodemus instruction as to the second or spiritual birth when He said, "Except a man be born again, he cannot see the Kingdom of God." (John 3: 3.) This statement puzzled Nicodemus. He therefore asked "How can a man be born when he is old?" In reply Jesus referred to a man being born first of water, then of the spirit. Then He defined His meaning, "That which is born of the flesh (the water birth) is flesh; and that which is born of the Spirit (the second birth) is spirit." (John 3: 6.) Thus is defined the fact that physical birth must always precede spiritual awakening.

Men have reversed the order when dealing with the things of the Kingdom, but to do so is illogical and contrary to all the teachings of the Bible pertaining to His Kingdom.

Kingdom of Priests and a Holy Nation

When God instructed Moses to speak to the House of Jacob He also said, "Ye shall be unto me a kingdom of priests." The word *priests* includes more than those who just officiate at the altar. It designates, for instance, like the Levitical priesthood, a group of administrators. The Lord said further that Israel should be "an holy nation." Thus, as the House of Jacob, the Lord admonishes Israel to keep His Covenant; that is, administer the law and become a nation of administrators. When Israel accepted this responsibility the physical birth of the Kingdom became a reality. The second, or spiritual, birth of the Kingdom will only become a fact, making Israel a Holy Nation, when God sprinkles clean water upon His people and they shall be cleansed from all their filthiness (Ezekiel 36: 25–26) and a new heart is given unto them. This will result as declared by the Lord, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Time of Spiritual Birth

When will this second, or spiritual, birth of His Kingdom take place? It will be at the end of the "seven times" of chastisement. It was because the House of Jacob refused to administer the law of the Lord that such a period of punishment was decreed upon them. (Leviticus 26: 18, 24, 28). This "seven times" (a time is 360: the degrees in a cycle) is 2,520 years. For 2,520 years we find both the House of Israel and the House of Judah banished from Palestine, and only recently has Palestine come into the possession of Ephraim-Israel, and under their protection the Jew is returning to this land again.

God decreed, "I will lay my vengeance upon Edom by the hand of my people Israel." (Ezekiel 25: 14.) This became an accomplished fact when on December 11, 1917, General Allenby entered the city of Jerusalem and the

Turks (Edom) were driven out by Israel (the Anglo-Saxon-Celtic peoples) and Palestine, at the end of 2,520 years from the time Nebuchadnezzar captured the city, returned again to the possession of its rightful owners.

The Seven Times

Let us tabulate the beginning and ending of these seven times in the history of the House of Israel. It was in 970–969 B.C. that the House of Israel revolted from the rule of Solomon's son. The nation instituted idolatry in the setting up of the golden calves; 2,520 years later, in 1551–1552 A.D., England returned to a pure form of worship. Images were removed from the churches and transubstantiation was rejected.

The Israel-Assyrian wars took place in 914–853 B.C. Israel's power was greatly reduced between the reign of Ahab and Jehu; 2,520 years later, in 1607–1668 A.D., came the development of the Puritan movement and responsible government in England. This was followed by an increase in England's power and the beginning of the colonization of America.

The first Assyrian invasion of Israel's land occurred in 740 B.C. The half tribe of Manasseh was carried away captive by Tiglath-Pileser III; 2,520 years later, in 1781 A.D., came a revival of spiritual religion in the Anglo-Saxon lands. Here began a great expansion in industry and commerce. Israel was divided into two nations at this time and the United States of America won her independence. Thus Ephraim and Manasseh, at the close of this period, separated into two independent governments.

Samaria, the capital of the Northern Ten-Tribed Kingdom, was captured by the Assyrians in 721–20 B.C. This began the period of the great captivity as the people were carried away and placed in the cities of the Medes; 2,520 years later, in 1800–1902 A.D., Napoleon was defeated in Egypt which defeat blocked his plans. This began the period of the expansion of Great Britain into a company of nations and of the United States into the great nation or people.

During these years of the displacement of Israel the Babylonian succession of Empires — Babylon, Medo-Persia, Greece, Imperial Rome — and the Continental Empires held sway. From the inception of the Babylonian Empire to the summer of 1914 A.D. is also 2,520 years. Then came World War I which ended in the collapse of Continental Empires.

Two Civilizations

With the organization of the Kingdom of God at Mount Sinai a new form of civilization was born. This new civilization was founded upon a perfect system of administration, and was and is in opposition to the Euphratean type of civilization founded upon violence. Today these two civilizations face each other in mortal combat, and the conflict will not end until one or the other is victorious.

Because this is so, the time has now come for His Kingdom people to acknowledge Him and fulfill the requirements of the oath taken by our forefathers, the terms of which are binding upon us who have inherited the Kingdom and its blessings. That which God demanded of the House of Jacob when He organized them into His Kingdom must be kept by modern Israel if we are to have assurance of victory over our enemies and all present world aggressors.

The keeping of these laws is so essential to our very life and the cause of justice and liberty that a study of them and their application is imperative, for in the observance and keeping of them our nation will secure peace! Our economic troubles and the difficulties and trials of the present are for the purpose of compelling a national awakening to this: our responsibility as His Kingdom people. In order, therefore, that our people may be instructed in the laws which they must observe, keep and administer, it is now necessary to proceed to a digest of these laws.

(*To be continued in* DESTINY *for April.*)

The Yellow Peril

With all due respect for those who consider our enemies of the white race the real danger to the continuation of our way of life, they err in not recognizing the real peril of the yellow menace.

A victorious Germany, bad as such a victory would be, would not be a circumstance to what would be experienced under yellow taskmasters. They would be devoid of any spark of Christian ethics, pagan and devilish in their ingenuity, and cunning to the point of treachery. The depth of degradation which would be experienced by all peoples under such conquerors would be hard to imagine.

Germany is a powerful enemy, but the onward march of the yellow race will soon awaken the white races to the fact that this menace is even greater. Must this yellow race gain a footing on our shores and destroy many of our cities before we awaken?

Conditions are serious. Japan will stop at nothing in order to gain her objective. It is a war in which international law will not be respected by Japan or her people. It is a case of destroy or be destroyed. If we hesitate, a fearful price will be exacted from us in the future.

What can we do? It is not without reason that in the providence of God, who, according to Moses, in the day "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" that Ammon (Japan) inhabits an island which appears to be the highest portion of a huge chain of mountains rising from a deep ocean bed. The cone of sacred Fujiyama, a dormant volcano, rises 12,365 feet above the sea!

Not only is the government of Japan on an island subject to earthquake and volcanic action but a similar volcanic situation exists regarding Italy. The methods of modern warfare whereby cities and homes can be destroyed from the air — and the ruthlessness of our enemies in the use of this method of destruction — calls for drastic action on our part. Why not let nature work in our favor? The God of Heaven has placed Japan in a vulnerable position for such action. Tons of high explosives should be dropped down the funnel of Fujiyama and probe this mountain into action. If as a result of earthquake and volcanic eruption Japan is crippled in her naval and military action, notice should then be served on Italy that Vesuvius would receive a like treatment unless Rome capitulates unconditionally to the Allies.

Would this be feasible? There are scientists who hold that it would, and that high explosives would set off the titanic forces of nature. It is at least worthy of a try for if we do not destroy the yellow peril, the yellow peril will engulf us.

It is an all-out war on the part of our enemies — so let it be; and in that all-out war let us enlist the forces of nature which in the providence of God are at hand and ready to be released in the land of our enemies.

One Man's Destiny

By C. R. DICKEY

CHAPTER VII *{Continued}*

Abraham's Family in America in the 20th Century A.D.

PAUL wrote to the Corinthians as follows: "I would not have you ignorant that our fathers were all baptized unto Moses in the cloud and in the sea," et cetera. (I Cor. 10: 1–4.) This shows that the Corinthians to whom Paul wrote were people of Israel stock, although they were not Jews. Paul, in his defense before Agrippa, made a statement which strikingly differentiates between unbelieving Jews and the remainder of Israel: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise *our twelve tribes*, instantly serving God day and night, *hope to come*. For which hope's sake, king Agrippa, *I am accused of the Jews*." (Acts 26: 6–7.)

The Epistle of James opens with a most significant salutation: "James, a servant of God and of the Lord Jesus Christ, *to the twelve tribes which are scattered abroad*, greeting." Peter addresses his first letter "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, *elect* according to the foreknowledge of God the Father." He then reminds them that they were not redeemed with corruptible things, as silver and gold, "but with the precious blood of Christ." Writing to the same people in the second chapter of the same letter, Peter tells them, "Ye are a *chosen* generation, a royal priesthood, an holy nation, a peculiar people (or a purchased people); that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past *were not a people, but are now the people of God:* which had not obtained mercy, but now have obtained mercy." Peter's reference to the first two chapters of Hosea shows that his message was written especially to that "other staff" — the cast off, divorced branch of Abraham's family. Moreover, Peter makes it clear that in his day they had obtained mercy by accepting Christ, "whom having not seen," they loved enough to count persecution and martyrdom a joy for the sake of his gospel. So as the Christian era dawns we find repentant Israel coming to the Light of the world, and unbelieving Judah going out into the night with Judas Iscariot. It was the time of which Jeremiah wrote when he said, "Backsliding Israel hath justified herself more than treacherous Judah." (Jer. 3: 11.)

Who were these very first Christians — our Lord's disciples, Paul and the others — who so zealously proclaimed a crucified and resurrrected Christ to the Jews, to the Gentiles, and to Israel scattered far and near? Under the word "Galilee" the Temple Dictionary of the Bible states that eleven of Christ's disciples were Galileans. Dean Farrar says that all the Apostles of Christ were of the tribe of Benjamin except the betrayer, Judas Iscariot, who was of the tribe of Judah. A careful study of the New Testament confirms the conclusion from these two independent sources that the Galileans were Benjamites. We know that most of Jesus' ministry was among the Galileans because they readily heard and believed his message. And there is a reason for this readiness which the unique history of the Benjamites reveals at a glance.

When Moses blessed the children of Israel before his death he said of Benjamin: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." (Deut. 33: 12.) When Jacob's posterity came out of Egypt "Judah was His sanctuary, and Israel His dominion." (Psalm 114: 2.) The division in these two component parts of the nation became more pronounced as the two separate kingdoms were established at the end of Solomon's reign. At that time God announced to Jeroboam that He would take one tribe from the Israel dominion and give it to Judah in order that "David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there." (I Kings 11: 31–36.) The tribe which was thus loaned to Judah was Benjamin whose territory at that time included the city of Jerusalem. After the captivities the Jewish nation was comprised mainly of remnants from the two tribes of Judah and Benjamin. Judah then acquired southern Palestine and Benjamin settled in the region to the north of Judah. "In the course of time as the population greatly increased, the Benjamites spread still farther north, a large portion of them settling in Galilee, that is, northern Palestine, beyond the Samaritans, and hence they became known as Galileans. So, in Jesus' time we find the Jews of Palestine in two portions, the Judeans (Judahites) in the south and the Galileans (Benjamites) in the north."

How gloriously the true Light shone over the hills and lakes of Galilee in the days of our Lord's visitation! It should not surprise us that the Benjamites, ordained to be light-bearers, recognized him as the Messianic Word. And is it not to be expected that Jesus would choose his representatives mainly from this light-bearing tribe? Paul understood the distinguished service delegated to the house of Benjamin; he was mindful of the privileges and attendant responsibilities of their divine appointment. That is why, in establishing his right to apostleship, he reiterates the fact that he is a Benjamite. Undoubtedly the chief exponents of the Christian movement were Benjamites. They inaugurated the great missionary enterprise. Largely through their efforts the gospel lighted upon segments of Israel in Greece, Mesopotamia, Rome, Western Europe and the British Isles. They preached the gospel to Gentiles along the way thereby extending to the whole world the blessings promised through God's covenant with Abraham, Isaac and Jacob.

What happened to the "light" of Benjamin when Jerusalem was destroyed and the Jews scattered in 70 A.D.? Anticipating perilous days ahead for his loyal followers, our Lord left specific instruction for them: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." (Luke 21: 20–21.)

Josephus informs us that before the real siege of Jerusalem began 40,000 were allowed to escape. "That Christian Benjamin escaped the Roman

siege is also corroborated by the famous early ecclesiastical historian Eusebius, in his *Historia Ecclesia* (Oxonian)." According to Sir Charles Marston, "It was to Pella that the early Christians fled for refuge when Titus and his Romans besieged Jerusalem in A.D. 70. In this remote spot, protected by all manner of rock shelters, caves, and subterranean passages, as yet unexplored, they were saved from the slaughter which attended the destruction of Jerusalem." ("The Bible Is True," page 45.) Later these early Christians made their way into Asia Minor where they and their descendants were comparatively safe for some two hundred years. Professor Max Müller states that in 267 A.D. the Goths raided Asia Minor and carried the captive Christians back to the Danube. He says they were the first to spread the light of the gospel among the Goths.

It is a significant fact that Benjamin was neither divorced with "backsliding" Israel nor thrust out of the kingdom with "treacherous" Judah. That first generation of Christians constituted the one remaining branch of the Israel olive into which the "wild branches" could be grafted and the cast off natural branches could be regrafted. (See Romans 11.) When John describes the New Jerusalem in Revelation 21, he tells us that "the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb," most of whom — and probably all — were of the tribe of Benjamin. This is a particularly important point for consideration by writers, teachers and preachers in our day who claim unwarrantably that Christianity is based on Judaism and that we are indebted to the Jews for Christ and the gospel. Had it not been for the light-bearing Benjamin element in Palestine at that time, the whole movement would have died out in Judea even before the word "Christian" originated in Antioch.

No more challenging, swiftly moving drama has ever been indited than is to be found in the New Testament books and letters which narrate the activities and achievements of the first Christians. And we may be sure that in those few matchless documents the half has not been told. There are so many other things they did which, as John said of their Master whose works they emulated, "if they should be written every one, I suppose that even the world itself could not contain the books." (John 21: 25.)

Among the many things those first Christians did that are not mentioned in the New Testament, perhaps the most important was the introduction of Christianity into Great Britain.

"Not only was the ancient British Race the first nation to recognize Christianity, but all available evidence also goes to show that Glastonbury (in Somersetshire) was the first Christian Church building in the world and that it was built by Joseph of Arimathea and his associates. The famous Vatican Librarian, Cardinal Baronius, discovered an ancient manuscript in the Vatican telling of Joseph of Arimathea, Lazarus, Martha and Mary landing at Marseilles in A.D. 35. This is in agreement with the records of the early English historian William of Malmesbury, who states that Joseph of Arimathea (who took care of our Lord's body after the Crucifixion) accompanied by eleven missionaries under his charge, came to Britain from France, having been sent by Philip the Apostle, and that the British King gave them Ynysvitrin or Glastonbury and twelve Hides of land. Confirmatory of this the *Doomsday Book* contains the following entry:

" 'The Church of Glastonbury has in its own ville twelve Hides of Land, which have never paid tax.' (Doomsday Survey, folio p. 249b.)

"It should be realized that the stories of Joseph of Arimathea's visits to Britain on business prior to the introduction of Christianity, though probably true, are legendary, whereas his coming to Britain as the first Christian missionary about A.D. 36, is an established fact of history, and it is amazing that this is not more generally known."

These statements disagree with the widely accepted supposition that Christianity was first brought to the British Isles by Augustine in 597 A.D. Out of abundant evidence which disproves the Roman claim we quote from a few authoritative sources.

Eusebius, the father of Church History, who lived three centuries before Augustine, says, "The Apostles passed beyond the ocean to the isles called the Britannic Isles."

Gildas, a British historian born in 516 A.D., wrote: "Meanwhile, these islands . . . received the beams of light, that is, the Holy precepts of Christ, the true Sun . . . at the latter part, as we know, of the reign of Tiberius Caesar." Note the words, "as we know"; they suggest that the historical fact he mentions was generally known and accepted in his day. Tiberius Caesar was the Roman Emperor at the time of Christ's death. He reigned from A.D. 14 to 37; therefore, the gospel was carried to Britain before A.D. 37

Another well-known missionary to Britain was Simon Zelotes, one of the twelve apostles. Dorotheus, who was Bishop of Tyre about A.D. 303, tells us that Simon Zelotes preached Christ along the African coast and then went to Britain. Aristobulus also went to the British Isles. The eminent scholar, Alford, says, "It is perfectly certain that before St. Paul had come to Rome, Aristobulus was absent in Britain." Haleca, Bishop of Augusta, adds this information: "The memory of many martyrs is celebrated by the Britons, especially that of St. Aristobulus, one of the seventy disciples." According to Dorotheus, "Aristobulus, who is mentioned by the Apostle in his epistle to the Romans was made Bishop in Britain."

And what about that chief prince in Benjamin's tribe — the Apostle Paul? Theodoretus tells us that "Paul preached the Gospel to the Britons and others in the West." Capellus, in his "History of the Apostles," states: "I scarcely know of one author, from the times of the Fathers downwards, who does not maintain that St. Paul, after his liberation, preached in every country in Western Europe, Britain included." From his research Bishop Burgess drew this conclusion, "Of St. Paul's journey to Britain we have as satisfactory proof as any historical question can demand." ("Independence of the British Church.") In II Timothy 4: 21, Paul sent greetings to Timothy from a British prince and princess. "Eubulus greeteth thee, and Pudens, and Linus and Claudia, and all the Brethren." Linus and Claudia were the son and daughter of the British King Caradoc or Caratacus. Claudia was the wife of the Roman nobleman, Pudens, who is said by some historians to have been Paul's half brother.

The ruins of Glastonbury Abbey stand on the site of the old wattle church built originally by Joseph of Arimathea. Regarding it Sir Henry Spelman says: 'It is certain that Britain received the faith in the first age from the first sowers of the Word. Of all the churches whose origin I have investigated in Britain, the church of Glastonbury is the most ancient." Archbishop Ussher declares: "The British National Church was founded A.D. 36, a hundred and sixty years before heathen Rome confessed Christianity. The Mother church of the British Isles is the church in Insula Avallonia, called by the

Saxons, Glaston." In 1517 Theodore Martin (Lovar), wrote: "It is not too much to say that the site of St. Mary's Church in the abbey grounds at Glastonbury is the site of the first known above-ground church in the world."

During the reign of King Lucius, A.D. 179, Britain formally acknowledged Jesus Christ as the Messiah, thereby becoming the first Christian nation in the world. Origen, born A.D. 185 at Alexandria and considered the most distinguished and influential theologian in the early church, wrote in the beginning of the next century, "The land of Britain has received the religion of Christ." According to Roberts, "Bishop Fuller tells us that Lucius converted the three Arch-Flamens and the twenty-eight Flamens of the Druids into so many Archbishops and Bishops of the Christian Church. He could not have done this unless the Druids had generally accepted Christianity as the National Religion." ("Early British Church.") In making this change the Druids were not "called upon so much to reverse their ancient faith as to lay it down for a fuller and more perfect revelation." Sabellius, a third century Christian presbyter and theologian, stated: "Christianity was privately confessed elsewhere, but the first nation that proclaimed it as their religion, and called itself Christian after the name of Christ, was Britain." The following extract from Chrysostum, Patriarch of Constantinople A.D. 347–407 and the most famous of the Greek Fathers, shows the rapid spread and influence of the gospel among the Britons during the first three centuries of the Christian era: "The British Isles which are beyond the sea (Mediterranean) and which lie in the ocean have received the virtue of the Word. . . . Though thou shouldest go to the ocean, to the British Isles, there thou shouldest hear all men everywhere discoursing matters out of the Scriptures, with another voice indeed, but not another faith; with a different tongue, but the same judgment." (*Chrysostomi Orat.*) The Irish branch of the Celtic Church did so much missionary work before the days of Augustine that Ireland became known as the "Isle of Saints."

At the Councils of Pisa, Constance, Basle and Sena in the fifteenth century the date of the founding of the British Church was questioned on political grounds by the ambassadors of France and Spain. The final decision of all, confirmed a third time by the Council of Sena, was that precedence must be given to the English Church as having been founded by Joseph of Arimathea "immediately after the passion of Christ."

John Scott of Glasgow sums up the matter as follows: "Christianity came direct to these islands from the East shortly after the death of Christ in the first century A.D. The vigour of its early converts may be gauged by the fact that missionaries from the British Church founded the churches of Gaul (France) Lotharingia (Lorraine) and Helvetia (Switzerland). It was five-and-a-half centuries later that the first papal emissary in the person of Augustine set foot on these shores. His claim of supremacy for the Roman Bishop was rejected by the then British Church, but his ministry amongst the Angles, Jutes and Saxons, who had recently immigrated from the Continent, and who, although of the same stock as the Britons, were still pagan, enabled him to gain a footing and establish a church on the island. This nation was the last and least influenced by the Papacy."

With the coming of Martin Luther, the Protestant Reformation, the printing press and the expansion of Britain's maritime power Christianity extended rapidly "unto the uttermost part of the earth." The Book of Revelation is a preview of major events in the Christian dispensation given to John by Jesus Christ. Howard B. Rand, who has no peer as an interpreter of Revelation, tells us that in the tenth chapter John envisioned the Reformation era. We quote from his book, titled "Study in Revelation":

"No power on earth could break the strangle-hold ecclesiastical Rome had acquired over Christendom. Therefore, we behold a Mighty Angel descending from heaven to destroy the power of the Apostate Church and set His people free. The Reformation is now on. In his hand the Angel had a Little Book, opened — THE BIBLE. It is now a *Little Book* and *open*. This opening became possible through the invention of the printing press. Previous to this the Bible had been a large, bulky volume, chained to the altar, beyond the reach of the common people. Rome was content that it should remain so, for in the ignorance and superstition of the masses was the foundation of her power. The Reformation saw the opening of the Bible, for God allowed the greatest epoch-making invention, the printing press, to come to light for the direct purpose of giving His Word to the people. The Scripture was now available to all.

"Rome saw her power and control passing with the opening of the Book. Aroused to frenzied activity her desire was to destroy *The Little Book* that it might again be closed. But Rome was not considering the stupendous power of the custodian of that Book, the Mighty Angel in whose hand it was open. In vain did Rome bless the Spanish Armada, equipped and launched with the avowed purpose of destroying Protestant England and closing the *open* Book. This great expedition failed to reach its objective because the Angel set his right foot upon the sea, and in storm and tempest that great Armada disappeared beneath the waves. Blessing the armies of her vassals, Rome sent them against a rising Protestantism on the continent. But the Angel placed his left foot upon the earth and the power of those armies to destroy was stayed. *The Little Book remained open.*"

Confirmation of the spread of Christianity through Anglo-Saxon colonization is contained in the Encyclopedia Britannica under the caption "Missions" and the section "Modern Missions":

"Development of the maritime power of England, which the Portuguese and Spanish monarchies noted with fear and jealousy, was distinguished by a singular anxiety for the spread of the Christian faith. Edward VI in his instructions to the navigators in Sir Hugh Willoughby's fleet, Sebastian Cabot in those for the direction of the intended voyage to Cathay, and Richard Hakluyt, who promoted many voyages of discovery in addition to writing their history, agree with Sir Humphrey Gilbert's chronicler that 'the sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundation shall never obtain happy success or continuance.' When on the last day of the year 1600 Queen Elizabeth granted a charter to George, earl of Cumberland, and other 'adventurers,' to be a body-corporate by the name of 'The Governor and Company of Merchants of London trading with the East Indies,' the expressed recognition of higher duties than those of commerce may by some be deemed a mere matter of form, and, to use the words of Bacon, 'what was first in God's providence was but second in man's appetite and intention.'

(*To be continued*)

Blind Is My Servant

By L. BUXTON GRESTY

CHAPTER SEVEN

The Throne of David

Ques. 63. — In saying that Judah was the royal tribe, you also suggested that the Kingdom-nation must always be governed — until Christ comes to reign — by someone from this tribe. The question which springs to mind immediately is: Where have these Judaic rulers been during the past 2,500 years?

The continuity of the Throne of Israel has been an even more remarkable phenomenon than the preservation of the nation.

Following the promise to Judah, the choice was still further narrowed down. To David, who was of the tribe of Judah, God said: "Thy house and thy throne shall be established before Me for ever. I will build up thy throne to all generations. David shall never want a man to sit upon the throne of the House of Israel. If there should not be day and night in their season, then may also My covenant with David My servant be broken." Here, in other words, we have the assurance of Almighty God that, not only would the throne of David over Israel endure as long as night follows day, but that there should always be a descendant of David available to occupy it.

Scripture makes it perfectly clear that the ultimate King of Israel will be Jesus Christ — Himself a lineal descendant of David.

"Art thou a King?" asked Pilate.

"To this end was I born," replied Christ. And at the Royal Proclamation of our Lord's birth, the angel Gabriel said; "He shall reign over the House of Jacob for ever, and of His Kingdom there shall be no end."

Yet, "He whose right it is" has not yet occupied the Throne of David, nor will He until — in His own words — He comes "with power and great glory."

Two thousand years ago, Christ came as a babe in a manger. His mission then was to suffer and to die. But as he was publicly humiliated so must He be publicly glorified. When He comes again, He comes "to rule in righteousness, to judge among many people and to rebuke strong nations afar off."

* * *

Ques. 64. — The Scriptures are, I agree, quite clear that Christ will be the ultimate King of Israel, and therefore of the Kingdom. But what has become of God's promise to David since Zedekiah, the last king of Judah?

To casual observers, it would appear that the promise has lapsed, for both the Israelite kingdoms have apparently vanished, and there would seem to be neither throne nor king. But God's promises cannot lapse.

One explanation advanced by some Christians is that, since Calvary, Christ has occupied the Throne of David, in Heaven. But this does not agree with Scripture, particularly with the announcement of Gabriel that "He shall reign over the House of Jacob for ever." And he would be, indeed, a bold man who would argue that Christ now reigns either in Israel or outside it.

The explanation is further unsatisfactory in that it leaves out of account the six centuries between the deposing of Zedekiah and the birth of Christ. God's oath to David was that He would build up His throne to all generations. It would be impossible to plead that God had kept his word if a period of 600 years should intervene with the throne out of existence.

No; we must accept God's statement as it stands. The throne, with its Davidic succession, *and* the Kingdom must have been somewhere all the time. It must be in existence now. Somewhere in the world there must be a descendant of David occupying the Throne of Israel. If not, God's promise has been broken — which is impossible.

* * *

Ques. 65. — But isn't there a passage in Scripture which suggests that the Israelites would be without a king for a long time? And wouldn't this contradict God's promise that David's throne should exist throughout all generations?

Yes; there is such a passage. It occurs in the third chapter of Hosea and reads: "For the children of Israel shall abide many days without a king." But it is impossible to construe this as meaning that David's Throne and Royal House should disappear. Hosea was writing about 785 B.C. and his prophetic message was undoubtedly to the House of Israel. The two previous chapters make this quite clear; God has been rebuking the "divorced" wife, Israel; Judah is not so referred to.

And the House of Israel did indeed abide many days — centuries, in fact — without a king. But the Throne of David remained intact; first over the House of Judah, which included the Kingdom-tribe of Benjamin; then transferred and planted by Jeremiah, in accordance with God's instructions, "in the mountain of the height of Israel."

* * *

Ques. 66. — You have not yet answered, fully, my first question, so I will put it in another way: Where is the Throne of David?

Let us do a little deduction.

We have it, on God's own authority, that somewhere in the world a lineal descendant of David is reigning as king over Israel people.

During the past thirty years, the "thrones have been cast down" in such rapid succession that very few royal houses now remain. In Europe, we have those of Britain, Sweden, Italy and Bulgaria; in the Middle East, we have Egypt, Iraq and Iran; and in Asia there are Thailand and Japan. If, however, we reject those dynasties which are of comparatively modern origin, we are left only with Britain and Japan.

Now, the king of David's line must be reigning over an Israel people. And Israel, as we have seen, has been invested with certain definite characteristics. "By their fruits," in other words, "ye shall know them."

No one could reasonably suggest that the Japanese were bringing forth Kingdom-fruits. The throne of Britain is, therefore, the only possible candidate for the perpetual dynastic succession promised to the House of David.

To come back to your question, the Throne of David is in Britain.

✦ ✦ ✦

Ques. 67. — That is all very interesting and your reasoning seems logical; but I shall require a good deal more information before I can accept this remarkable idea. In the first place, did not the dynasty itself come to a complete end in Palestine?

No. The last Davidic king in Palestine was Zedekiah, who reigned over the kingdom of Judah. And when Nebuchadnezzar deported the people of this kingdom to Babylon, he took Zedekiah with him as a prisoner. He also executed the king's sons in order that no heir to the throne would be available as a rallying-point for future revolt. But he spared Zedekiah's two daughters in the belief that they constituted no such threat.

(This is interesting. It shows that the Salic Law, which prevents a woman from occupying the throne in her own right, was operative in the countries of the Continental succession in those far-off days, just as it is today. This contrasts with the Zelophehad Law of Israel, which stipulates that, in the absence of a son, a daughter may inherit. Thus, Princess Elizabeth is, at the moment, in line for the throne over Israel. Thus, also, could Queen Victoria take a consort — inferior in rank and outside her own country — and still preserve the succession inviolate.)

When Nebuchadnezzar left Zedekiah's daughters unharmed, he therefore overlooked the possibility of a perfectly legal succession.

✦ ✦ ✦

Ques. 68. — Are you inferring then, that Zedekiah's daughters are in some way connected with the Royal House of Britain?

Certainly; and the story is surely more thrilling and romantic than anything in fiction.

We get the first inkling in the seventeenth chapter of Ezekiel. After alluding, by parable, to the overthrow and carrying to Babylon of Zedekiah — to whom He refers as a cedar tree — God says: "I will take of the highest branch of the high cedar. I will crop off from the top of his young twigs a tender one and will plant it in the mountain of the height of Israel, and it shall bring forth boughs and bear fruit."

God gives us "cedar" as the clue identifying Zedekiah. Following this symbology, we reasonably deduce that the "tender twig" is one of the king's young daughters, particularly as the Hebrew for this expression denotes the feminine. It could not, of course, refer to the sons, for they were killed. The next symbol used is "mountain," and here, again, there can be no question that, in Scriptural prophecy, mountains are kingdoms. Since the twig is "planted" and "brings forth boughs," it becomes, in other words, a parent tree in new soil.

In everyday language, therefore, we learn that, while Zedekiah should be taken to Babylon, God would take the young daughter and establish her in a new land amongst Israel people. Here, she would become a "tree" in her own right, capable of maintaining the perpetual succession of the House of David.

✦ ✦ ✦

Ques. 69. — Your exposition is interesting but inconclusive. In the first place, what happened which would make it possible for one of the princesses to perpetuate the royal line of David in Britain?

The last Scriptural record is in the forty-third chapter of Jeremiah, where we learn that the princesses, with the prophet and his scribe Baruch, were taken to Egypt with a little party of refugees from Jerusalem.

Before proceeding further, it must be understood that positive documentary evidence cannot be hoped for. It must be remembered that the Israel people had to lose their identity, and this would have been impossible if written records had been available which proved the existence, within the nation, of the Davidic Royal House. Secondly, written records dating from before 500 B.C. are — apart from inscriptions on stone — almost non-existent. But while it is impossible to produce documentary proof, it should be remembered that nearly all ancient history first existed as tradition, handed down from one generation to another. And, on this matter, we have very good traditional evidence.

According to Irish tradition, Ireland was peopled, before 500 B.C., by a race of people who came from the east by way of Spain. Amongst the early settlers was a people known as the Tuatha de Danaan. Now Dan was of a pioneering, seafaring tribe. Danites made a practice of naming places "after the name of Dan their father," and we find their name-mark right across Europe. Don, D'neister, D'neiper, Danube, Denmark (Dan's mark), Donegal are well-known examples.

It will doubtless be remembered that Dan "remained in ships" and there is indisputable evidence that trade was carried on between Ireland and Palestine a thousand years before Christ.

There are also Scottish records which show that the Scots — who originally came from Ireland — had migrated from the east.

✦ ✦ ✦

Ques. 70. — But how does this bring David's Royal House to Britain?

Jeremiah was commissioned by God to "pull down, to build and to plant." The first of these commissions was accomplished when his prophecy of doom on the kingdom of Judah was fulfilled in the invasions of Nebuchadnezzar.

The chief part of his work yet remained: he had to carry out the task of planting the "tender twig" in new Israel soil. And the establishment in Ireland of the Danite adventurers, with colonies of other Israel tribes, provided this fresh soil. The building anew of the House of David could now commence.

There is a very strong Irish tradition which maintains that a learned prophet, with a princess and a scribe Brug (or Baruch), arrived in Ireland from Egypt before 500 B.C. and that the princess was married to the then Heremon — ruling prince — of Ireland.

Tradition is, of course, not documented history. But it is a *fact* that this particular tradition fits the prophecy, and that no other chain of circumstances — documented or otherwise — in the history of the last twenty-five centuries *can* be fitted to the prophecy.

As to the development of the dynasty, it is everyday knowledge that the ancient Irish royal house was transferred to Scotland, and that both King George VI and his gracious Queen are directly descended from the line of Scottish kings, ending with James VI, who became James I of England.

✦ ✦ ✦

Ques. 71. — You mention colonies of tribes other than the tribe of Dan. Who were these? And what evidence do you bring?

You will remember that the Scots migrated from Ireland. In the Advocates' Library in Edinburgh there is a

remarkable document dated A.D. 1320, which sets out the terms of a communication addressed to Pope John XXII by the Scottish Estates in Parliament, under the presidency of King Robert the Bruce. The document states: "We know and gather from ancient Acts and Records . . . that this nation, having come from Scythia . . . and having for many ages taken its residence in Spain . . . removed from these parts 1,200 years after the coming of the Israelites out of Egypt . . . having expelled the Britons and entirely rooted out the Picts. This Kingdom hath been governed by an uninterrupted succession of 113 kings, all of our own native and royal stock, without the intervention of any stranger." This document surely speaks for itself.

Further evidence of contact between Ireland and Palestine, from the pen of Professor Waddell, will be quoted later.

There is also a piece of circumstantial evidence which, though more obscure, is certainly intriguing. The genealogy of the tribe of Judah recites that Er, son of Shelah and kindred families "wrought in fine linen." The records of the Irish flax trade show that this intensely Irish industry was brought "from the East at a very remote date B.C."

It is interesting to reflect that the word Er-in has, to put it mildly, a very strong Hebrew flavor, and that the number of Shelahs (or Shiela) in Ireland has always been considerable.

Although the Scottish records do not furnish documentary proof, it is generally held that the royal line descended from an "Egyptian" princess named Scota. In this connection, it should be mentioned that these Scottish-Irish traditions are supported by the heraldry of the British Royal House.

* * *

Ques. 72. — Heraldry is always interesting. What contribution does it make to your case?

Although English heraldry was not codified until feudal times, it is well known that heraldry generally is as old as civilization. And it is a very good pointer, particularly with regard to the question of royal descent.

Everyone is familiar with the Lion of the Tribe of Judah, as indicative of Christ the King; but few recognize this heraldic device of the House of David — the crowned lion — as God's own heraldry in the coat-of-arms of the British Royal House. The same coat-of-arms also displays the Harp of David and the Lion Rampant of Judah.

The *Jewish Encyclopaedia* states that a bull was the symbol of Ephraim, the "birthright" or chief "Kingdom" tribe. The bull, in profile, is the unicorn which, together with Judah's rampant lion, supports David's crowned lion — the illustrious symbol of the King of Kings, who, one day, will take the throne from the kings of David's line who have been holding it "until He comes." One should remember, of course, that heraldic representations of animals are not usually quite true to life. Thus the unicorn is not exactly "bullish," nor does the lion precisely resemble the king of beasts.

It may be reasoned that some of these heraldic devices appear on the shields of other European royal houses, but one must recall that most of them are, in some way, related to the British Royal House and, therefore, to David. However, as they are not reigning over Israel, none of their thrones can be David's.

These heraldic symbols reached the coat-of-arms by devious routes; but the point is that they got there. And while coincidences do happen it would, indeed, be a remarkable chain of coincidences which could bring Israel symbols — and *only* Israel symbols — to a Gentile coat-of-arms.

* * *

Ques. 73. — The British Royal Coat-of-Arms does admittedly embody several Israel symbols; but you have not mentioned either the Garter or the motto DIEU ET MON DROIT. *If this was the coat-of-arms of the House of David, surely all its symbols would be of Israelitish significance?*

Both the Garter and the motto have vital Israel significance, even although they may have been heraldically derived through mundane circumstances —the generally accepted account of the origin of the Garter motto, for instance. Indeed, their message for the Davidic succession is too plain to be missed, and there is ample evidence that the kings of Scotland and Britain have appreciated that message — evil and foolish though some of them have been.

The Stuarts, for instance, appreciated it so strongly that they allowed themselves to be deluded into the mistaken belief that the "divine right" of David's line to the throne of Israel gave them power to make their country's laws. Their divine commission was, however, to administer God's laws, not to make their own. Failure to realize this brought disaster to the Stuarts, for God has prescribed punishment for such offences. It should be noted, however, that the punishment meted out to the Stuarts was not such as to produce a break of a generation. Although Cromwell ruled for a while as Protector, Charles II came back to reign as king.

Let us take the motto, *Dieu et mon Droit*, which translates "God and my Right." Now *which* "right" is referred to? If we turn to Scripture for the answer, we find that the paramount "right," so far as Israel was concerned, was the *Birthright:* the privilege of being God's Servant nation; the Kingdom-nucleus; the trusteeship of the Promises to the Fathers. On this matter we read that, while the Sceptre (the right to furnish the "Chief Ruler") belonged to the tribe of Judah the "Birthright was Joseph's." Thus Joseph became the chief Kingdom tribe, this headship being conferred upon the Ephraim section (actually a tribe in its own right) whose emblem was the unicorn.

The understanding of this motto helps us to comprehend the deeper meaning of the Garter motto *Honi soit qui mal y pense*, which translates "evil be to whoever thinks evil of it." Evil of *what?* Of the birthright, of course.

You will remember that Esau despised and sold for a mess of pottage the birthright — this treasure given by God to Abraham, descending through Isaac to Jacob. Jacob valued it so much that he took advantage of his brother's hunger in order to obtain it. God, *of course*, knew that Jacob would prize and would receive the birthright, and we find that, because Esau thought evil of the birthright, God rejected him.

Thus the hidden meaning of the mottoes of the Royal House becomes clear. "God and the Birthright. Evil be to whoever thinks evil of it."

Those sentiments are lofty and noble. They are worthy of an ancient Royal House. They are worth defending.

* * *

Ques. 74. — I notice that you differentiate between the Lion of the Tribe of Judah (the crowned lion at the very top of the coat-of-arms; which you say is the emblem of the House of David), and the ordinary tribal lion of Judah. Why should this Judaic lion appear with the unicorn (or bull)? Would not this infer, heraldically, that the two sections of Israel had come together again?

From Israel's point of view, it does signify that very event. You will remember that only a small portion of the southern kingdom of Judah returned from Babylonian captivity to

(*Continued on page 33*)

The Book of Beginnings

MORAL and spiritual decadency, and an increase in crime, precede the ending of an age. The Antediluvian Age was no exception. As civilization increased, came also an increase in crime. Without God, or His laws, no attainment in the arts or sciences could save a civilization from ultimate disintegration because of evil generated from within. This is the story of this ancient civilization, and it is true of all Godless civilizations. The time of Noah was used by Jesus as a sign of destruction for a corrupt and a faithless generation.

The spirit of God, through the preachers of righteousness, had been striving with men. The leaders and the people had become corrupt. Sin had matured and a generation was coming to judgment. It is said that every thought of man's heart prompted him to do evil (Gen. 6: 5).

God now pronounced judgment upon a world steeped in sin. That judgment was to be world wide. He would sweep from the earth all living creatures. But Noah found grace in the sight of God. He was just, that is, he was upright and righteous and kept God's laws.

Noah received warning of the destruction that was to come when the great canopy above the firmament would break and fall. He was told to prepare to save himself and those who would believe his warning.

He began building a great vessel. During the one hundred twenty years of its building, Noah preached. He never grew weary as he preached a real salvation from a real danger. His is the most remarkable example of human faith and steadfastness on record.

God waited while Noah built. The vessel completed, God's waiting ended. The time had now come for Noah and his family to enter the ark. Food for human beings and fodder for beasts had been gathered and stored in the ark.

The dimensions of this vessel compared favorably with transatlantic vessels of our day. In its construction Noah made portholes around each side of its three decks. He had received special instruction to make a great skylight above for ventilating purposes.

Noah and his wife and their three sons and their wives went into the ark. Noah brought the animals into the ark in pairs to preserve the species on the earth. The clean animals went in by sevens, that is, the cattle and animals that were to become meat for man in the coming new order. The fowls of the air were also taken into the ark.

Duration of Deluge

Scientific investigation has proven that the world has suffered from prehistoric disasters. Flood and storms, seismic disturbances and meteoric deposits have all contributed their part. The difficulty has been to place these cataclysmic events in their accurate relation to each other. The Bible tells an accurate and fascinating story of the order of these happenings.

The second verse of the first chapter of Genesis tells of a cataclysm, resulting in world wide chaos, when the earth became void and without form. Here is recorded a condition that only titanic forces of cosmic destruction could produce. Again, just previous to the birth of Noah, vast meteoric deposits brought blight and sterility over a great portion of the earth's surface. These terrible conditions brought forth the prophecy from Lamech concerning Noah, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (Gen. 5: 29.) The Deluge restored fertility to the soil.

Moses, in recording the Deluge, states the actual events of an historic happening as he tells the story. His chronology is perfect. He records events day by day and month by month for a period of one year. Many have failed to note the duration of the Deluge, and fewer still have noted the accuracy of the account.

The summons now came for Noah to enter the great vessel which he had completed. On the 17th day of the second month in the 600th year of his life, the Flood began. It continued upon the earth until the 27th day of the second month of the following year, which was the 601st year of Noah's life. The time thus given is reckoned on a lunar calendar. The difference between a lunar year and our solar year is a little more than ten days. Thus, the Flood lasted 365 days, or one solar year.

The Deluge began with the fountains of the Great Deep breaking up and the windows of heaven, or the woven work of heaven, being opened. Thus is given the record of the breaking up of the canopy which was above the firmament, as previously shown. This great volume of water now began to fall.

For one hundred and fifty days, we are told, the waters prevailed and increased upon the earth. We are also told, that they receded for one hundred and fifty days. Sixty-five days later, Noah and his family disembarked upon the mountains of Ararat. This is not Mt. Ararat in Armenia, as will be shown later.

The Flood was not confined to forty days as popularly thought. There are three periods of forty days each in the account of the Flood. From New Year's Day of the Flood year to the summons to Noah to enter the ark is forty days. From the entry into the ark to the end of the downrush of the great canopy of water above the firmament is forty days. From the time that the tops of the mountains were seen on the first day of the tenth month, nearly eight months after the flood began, to the sending out of the dove, is forty days.

Moses, recording the account of the Flood upon an accurate calendar, and giving dates and days and months, stamps the event as an historical fact. The findings of true science agree that such a catastrophe occurred.

The Mountains of Ararat

The cradle of the human race was undoubtedly Central Asia.

Now Mt. Ararat in Armenia is not the mountains of Ararat. Until recently Mt. Ararat in Armenia was known as Mt. Massis. The mountains of Ararat of the Bible indicate not a single mountain, but a range of mountains.

When the ark came to rest upon the mountains of Ararat, the highest peaks of all the mountains of the earth were covered thirty feet or more by waters of the Deluge. The top of Mt. Ararat

in Armenia would have been so far below the surface of the water that the ark, with its draft of a little more than thirty feet, would have cleared this mountain by many feet.

According to old geographies, the Hindu Kush Mountains, extending from the eastern extremity of the Himalayas, were called Caucasus. Now this is the name of the mountain range between the Black and the Caspian Seas. The mountains of Ararat was the ancient name of the high table lands of Tibet. Tibet is a word from a Hebrew root which we find used in the Bible for the Ark of Noah. Legends from India tell of the land of Arya-Varta, in the northern highlands of Kashmir, whence the early patriarchs descended to replenish the earth. This name is but another form of Ararat. A mountain in Armenia bears this name today.

After the Deluge the first migration is recorded, coming from the east towards the west. These early pioneers came to the plains of Shinar. Looking at a map, it will be seen that Armenia is due north of the Euphrates valley. However, it will be seen that the land of Kashmir is due east. Thus, from the north of India came Noah and his sons as they journeyed westward, going forth from the ark to replenish the earth.

We might hazard a guess that the vessel used by Noah may be preserved under many feet of snow and ice in the high plateaux of the mountainous land of Tibet. In due time God may allow it to be revealed to a skeptical world, and further demonstrate the accuracy of His Word.

The northern part of India has been the home of mysterious science from time immemorial. The very name *Kashmir* or Kashdim, means "keeper of secrets." May there not yet be interesting facts to come forth from that land when it is opened up to real exploration?

This we know, when Jesus was born there came wise men from the East to Jerusalem. They also were true Kashdim, for they had seen His star in the East, and had come to worship Him.

Evidence of the Deluge

The folklore traditions and historical records of many nations confirm the Bible account, of a destruction by the waters of a flood. The Bible declares that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died." (Gen. 7: 21, 22.) Only those who were in the ark were saved to repeople the earth.

Is there evidence to substantiate this statement? In the beginning of the renewal of creation it was shown that the world in a chaotic condition was covered by a great deep, or waters. Then followed the separation of the waters on the earth from the waters above the firmament, and the great canopy came into existence. The rotary drift as this water canopy fell in the days of Noah would again cause water to envelop the whole earth.

This great dome of water, high above the earth previous to the Deluge, made the world tropical from pole to pole. Job describes the heavens as being like a strong molten looking-glass. (Job 37: 18.) He also speaks of an open space at the North Pole, through which could be seen "empty space" as he describes it. (Job 26: 7.) Ancient Greek quotations tell us that the ancients, astronomers before their time, saw the north polar stars revolving in a *tholos*. Now *tholos* signifies just such an opening in a vaulted inclosure. Here, through the opening in this vaulted dome, could be seen these stars. Previous to the Deluge the sun and moon are not mentioned by name. They are called lights, the greater light to rule the day, and the lesser light to rule the night. Thus, as the earth turned upon its axis, the Sun, the greater light, illuminated the watery expanse by day, and the Moon, the lesser light, by night.

Under the tropical conditions of this antediluvian world, great mammoths roamed the pastures of the north polar region. While grazing there, they were suddenly overwhelmed by a great catastrophe. The disaster that crushed them to earth, breaking their bones and destroying their life, also preserved their flesh unto this day. The breaking up of the canopy, changed the tropical conditions to the seasons as we know them. At the temperate zones, it was a downrush of water. In the polar regions, it was an avalanche of ice and snow, preserving the animals whose lives were thus destroyed. Dr. Hertz in 1902, found one of these mammoths in Eastern Siberia, its flesh untainted, and an unmasticated tuft of grass in its mouth. Since then, others have been found, and natives and dogs have eaten the flesh.

Here we have the beginning of the ice age, when these caps at the North and South poles came into being. It is also interesting to note that the original thickness of the ice, as reckoned by geologists, is the approximate depth of the waters of the Flood as they are given in the Biblical account. There is no end to the evidence along these lines. After the Flood, a new order of the ages begins.

The Beginning of a New Age

The Deluge ended, Noah and his sons came forth to a new order of the ages. A world-wide tropical condition had passed. It is evident, and probable, that the great upheavals and fall of the waters above, also produced a change in the earth's axis. The Bible now gives the account of the beginning of seasons.

In this new order, seed time and harvest, heat and cold, summer and winter, are further added as a curse to man's labors. This necessitated fighting the elements in his desire to exist upon the earth.

A rainbow is now seen for the first time. The changed atmospheric conditions made rain possible. This had not been so in the previous age. In the first sunshower witnessed by man, Noah and his sons gazed upon a rainbow. God made this the token of His Covenant that He would not again destroy all flesh by the waters of a flood. The very appearance of the rainbow is in itself evidence that all the waters above the firmament had fallen. None remained there to again threaten mankind with destruction by water.

Man's life was shortened in the new order. The race of men previous to the Deluge had lived to be hundreds of years old. After the Deluge, the lives of each generation became much shorter than those of their fathers. The very conditions which brought about fermentation, also hastened decay in the human body. Noah had found by experience that wine fermented quickly, and was intoxicating in this new age. Life continued to shorten until finally three score and ten became the allotted span of life for the human race.

Previous to the Flood, men had been vegetarians. Now God added meat "even as the green herbs." However, He strictly forbade the eating of blood.

Man had previously been a law unto himself, but after the Flood, God authorized the institution of human government. That government was to suppress crime and to punish criminals. The following statute was added to His laws, "Whoso sheddeth man's blood, by man shall his blood be shed."

From that day, human government became responsible to God for the administration of righteousness in the

land. The individual was responsible to abstain from all known evil, and to do all known good. Individuals, now organized into society, were responsible to govern in righteousness, restraining and punishing the guilty. Failure to administer law in equity and judgment, brings retribution upon governments, as punishments follow individual failures.

It is essential that this fact now be recognized. Only in the recognition of governmental responsibility, as well as individual requirement, can we expect to understand the story the Bible tells. Governments are as much in God's plans and purposes in this new age, as self determination was the order of the previous age.

The Organization of Governments: A Post-Deluge Civilization

Immediately after the Deluge, Ham revolted against the religious activities and requirements of his father, Noah. Ham and his sons set up a government of their own in opposition to the rule of Noah and Shem.

Nimrod, son of Cush, and his wife, Semiramis, became the world's first rulers in this revolt. Under that exalted rulership, a system of false worship was set up. Religious ceremonies, with binding oaths and secret obligations, became the basis of the security of their government. The initiated were taken into these organizations. The teachings and doctrines founded at this time are in full evidence today.

This government, founded upon strong secret organizations, became very powerful. Nimrod laid the foundation of his kingdom in the building of Babel. He also founded the empire of Assyria and built Ninevah. Here is the record of the founding of two great empires which were destined to play an important part in the world history. Babylon and Assyria, founded in opposition to the government of Noah and Shem, have run true to form in their opposition to the Kingdom established by God at Mt. Sinai.

The record of Ham and his sons states, "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." (Gen. 11: 2.) The sons of Ham journeyed from northern India and arrived at the valley of the Euphrates. It was in this valley that they started to build in defiance of God. Here in the plains they made brick. For mortar they used slime, or what would be known today as asphalt. This civilization, founded on the strength of secret obligations, was now organized, and men began to build the tower of Babel. This building was erected for the purpose of exalting man, Nimrod himself being the first exalted ruler.

God pronounced judgment on this civilization. That judgment was the confusion of tongues. In thus confounding their language, God made it impossible for them to continue in a common undertaking. The confusion, at least for a time, destroyed the power to secretly associate. The result of the confusion was that they became scattered abroad and ceased from their building. The word Babel means confusion. Here then, was the beginning of different languages which have been a barrier to close understanding from that day to this. The inability to understand each other has kept nations and peoples apart.

Noah received warning of the Flood one hundred and twenty years before it came to pass. Then Noah began to build the ark. It is interesting to note that one hundred twenty years after the Flood, men, having built a tower in defiance of God, had confusion of tongues from God.

From Babel to Job

The genealogical tables in the Bible are very interesting. Much information can be gained from their study. The line of descent from Adam, through Seth to Noah, is given. Noah is called the Eighth Preacher of Righteousness, but he is the tenth in generation. This was explained previously. The genealogy from Noah is traced to Terah, the father of Abraham, who is the tenth in generation from Noah, as Noah was the tenth from Adam.

Five generations after Noah, Eber, or Heber, was born. Here is the origin of the word Hebrew. Now Abraham, the sixth in generation from Heber, was not a Jew, although he was a Hebrew. The words Hebrew and Jew are not synonymous terms. All of Heber's descendants were Hebrews, including the Jews who came into existence many centuries later. But the great majority of Heber's posterity, even through the line of Abraham and Isaac, were not Jews. These distinctions are important if we are to understand the story the Bible tells as it affects peoples and races.

The Jews are only a part of the descendants of Judah, one of the twelve sons of Jacob. To teach that Abraham was a Jew is to say that Abraham's father was Judah, who was a son of Jacob, the grandson of Abraham. This is only one of hundreds of such erroneous statements that have closed the Bible story to the understanding of the majority.

Heber had two sons, Peleg and Joktan. Peleg received his name to commemorate a great disaster that occurred in his day, "For in his day was the earth divided." (Gen. 10: 25.) His name signifies a division of land by water. Reference is thus made to the great seismic disturbance that caused the disappearance of what was known as Atlantis. The two hemispheres were formed at that time. Previous to Peleg's day, men spread over the earth by way of the connecting land and islands in the Atlantic and Pacific Oceans. The division of the land by water now cut off further communication. That such land did exist is well known to those who have investigated the facts.

Moses now departed from his usual custom of recording the line of Abraham only, and gives the sons of Joktan, the brother of Peleg. The reason for this is apparent in the name of Joktan's thirteenth son. That son was Jobab. Now "ab" means father. Moses gives the genealogy of "Father Job," a son of Joktan, who was the brother of Peleg.

The experiences of Job, as recorded in the oldest book in the Bible, the Book of Job, are authenticated by Moses who tells who Job was.

The Trial

Job was a son of Joktan, the brother of Peleg. Now Peleg was the great, great, great grandfather of Abraham. As Moses has now told us who was Job's father, it is fitting here to record Job's experiences. In his affliction, proof is given that man does not serve God for personal gain.

The book of Job is the oldest book in the Bible. It opens with the statement, "There was a man in the land of Uz, whose name was Job." He is described as a man that was perfect and upright, fearing God and shunning evil. The time of the events recorded was some two hundred and fifty years after the Deluge. Job is described as a prince of high standing. He had seven sons and three daughters, and was exceedingly wealthy.

We are now introduced to a most extraordinary scene. Satan is represented as accusing Job, before God, of serving God for the blessings he has received. One of the most interesting trials on record follows. Satan undertakes to demonstrate the truth of his accusation. He destroys Job's property and brings personal affliction upon

him. Job loses his family, his wife turns against him, his friends fail him, his wealth is gone, and his health is broken. Though still trusting the Lord, he curses the day he was born.

Three of his former friends are moved to come to him and tell him how wicked he must have been to thus suffer. They remind him that there must be secret sins back of all his troubles.

Some very interesting conversation now follows between Job and his comforters. He is not only accused of all manner of sin, but Eliphaz asks him, "Who ever perished being innocent?" The inference is that Job must be a terrible sinner. Job denies the truth of this statement. He reminds them that "To him that is afflicted, pity should be shewed from his friend."

The conversation which follows, covers the whole range of human experience and wisdom as it was then known. Because Job refused to accept the findings of his friends, he is accused of lying. In exasperation he sarcastically said to them, "No doubt but ye are the people, and wisdom shall die with you!"

Finally, Job's three comforters are silenced because he is righteous in his own eyes. Here Elihu enters into the conversation. He declares, "Great men are not always wise; neither do the aged understand judgment." He reminds Job and his friends that there is a spirit of inspiration from the Almighty that gives understanding. This young man proceeds to advise Job, giving counsel to him in his affliction.

God now entered the scene and answered Job out of a whirlwind, with the result that Job loses his feeling of self-righteousness. Because the three friends had not spoken what was right concerning God, God was displeased with them. Job was restored to his former state when he prayed for his three friends.

Job's friends, his family and his wealth returned, he lived one hundred and forty years after this experience and saw his sons' sons unto four generations. Thus we have recorded in Job's experience, that the trials and troubles of the righteous are not the result of sin. God allowed Satan to try Job. Job was taught a lesson which he never could have learned through continued prosperity.

(To be continued in DESTINY for April. The next installment begins with "The Call of Abraham.")

Blind Is My Servant

(*Continued from page 29*)

form the Jewish nation. The larger part of Judah took the inevitable dispersal trail, pushed willy-nilly westwards by migrating hordes from further east.

Prophecy was emphatic that Israel and Judah would one day be re-united under one head. Even Moses, five centuries before the breach, could pray: "Hear, Lord, the voice of Judah and bring him unto his people." This prayer was, of course, prophetic.

Other prophets, speaking long after the breach, also had much to say on the subject. For instance, Jeremiah: "In those days the House of Judah shall walk with the House of Israel."

Hosea is even more definite: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves *one head*."

Ezekiel, using his parable of the joining of the two sticks, adds his testimony: "One king shall be king to them all, neither shall they be divided into two kingdoms any more at all."

It surely will be conceded that, in the union of England and Scotland, we have an explanation of the prophecies which at least "rings true." And what alternative explanations are available? World history is so otherwise barren of events which might, with any show of reason, be construed as alternative explanations, that the whole question has hitherto been very carefully avoided in most religious circles.

This reunion almost completed the "in-gathering" of dispersed Israel. In heart and in practice the United States is inside the Commonwealth of Israel. The small Israel nations on the North Sea Fringe are even now in process of coming back to the fold.

The genuine Jews, the remnant of Judah, are still partially outside; but there are signs in plenty that those without will soon seek sanctuary inside the Israel Commonwealth — God's league of nations.

* * *

Ques. 75. — I admit all you have said as being very interesting and well worth serious consideration. In the meantime, can you quote anything of recent times which links the British Royal House with this ancient past?

Yes; the British Coronation comprises a series of acts and declarations which cry aloud their Israel origin.

The new monarch is crowned beside a stone pillar "as the manner was" in Israel of old.

The anointing is purely Israelitish, and the ceremony recites that it was thus done in Israel "by Zadok the priest and Nathan the prophet."

The oath is taken on the Bible, which the Archbishop hands to the new monarch with the words: "We present you with this Book, the most valuable thing which this world affords. Here is wisdom: this is the Royal Law; these are the lively oracles of God."

These are not put forward as conclusive evidence. But it is at least significant that, for their ritual, the coronations of British monarchs should reach back 3,000 years to far-off Israel.

(*To be Continued*)

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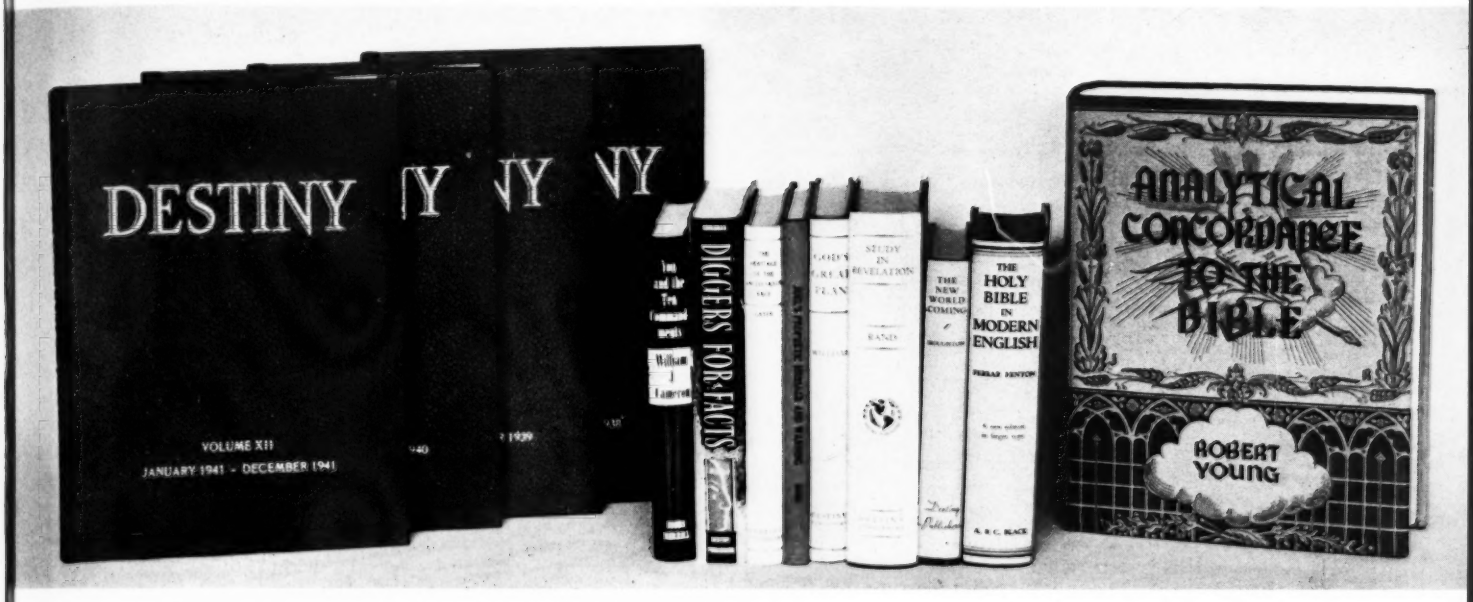
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